Sarah Bradbury her book

Stadham 1/8. 68

Arthur Watts
Hailsham
This book given him in
remembrance of his grandmother
& Great Grandma

Thomas Clent

Sarah Bradbury her
book Stadhampton 1868

Craig del.

Wallis sc.

# THE BOOK of COMMON PRAYER With NOTES & ANNOTATIONS Sacraments &c.

"TAKE, THIS & BE THANKFUL."

W.M. Craig del.

T. Wallis sculp.

BUNGAY EDITION.

Published by T. Kinnersley, October 1st.

1813

THE

# CHRISTIAN'S BEST COMPANION,

CONTAINING

THE WHOLE BOOK

OF

# COMMON PRAYER,

AND ADMINISTRATION OF

## THE SACRAMENTS,

AND OTHER

## RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

*United Church of England and Ireland;*

ILLUSTRATED WITH NOTES,

TOGETHER WITH

## THE PSALTER,

OR

## PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

ORNAMENTED WITH SIX BEAUTIFUL ENGRAVINGS,

ALSO A

## COMPANION TO THE ALTAR.

BUNGAY:

PRINTED AND PUBLISHED BY C. BRIGHTLY AND CO.

*Published also by T. Kinnersley.*

1811.

*The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer; but in *February* it shall be read only to the Twenty-eighth, or Twenty-ninth day of the month.

And whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December*, have One-and-thirty days a-piece; it is ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: so that the Psalter may begin again the First Day of the next month ensuing.

And whereas the 119th Psalm is divided into Twenty-two Portions, and is over-long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of Every Psalm, and of such part of the 119th Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghost;*
*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* VIII. and *Edward* VI.

*The Order how the rest of the Holy Scripture is appointed to be read.*

THE Old Testament is appointed for the First Lesson at Morning and Evening Prayer; so as the most part thereof will be read over every Year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lesson at Morning and Evening Prayer; and should be read over orderly every Year, thrice, besides the Epistles and Gospels; expect the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following; and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

# PROPER LESSONS

TO BE READ

## ON SUNDAYS.

| *Sundays of Advent.* | MORNING. | EVENING. |
|---|---|---|
| 1 | Isaiah 1 | Isaiah 2 |
| 2 | 5 | 24 |
| 3 | 25 | 26 |
| 4 | 30 | 32 |
| *Sundays after Christmas.* | | |
| 1 | Isaiah 37 | Isaiah 38 |
| 2 | 41 | 43 |
| *Sundays after the Epiphany.* | | |
| 1 | Isaiah 44 | Isaiah 46 |
| 2 | 51 | 53 |
| 3 | 55 | 56 |
| 4 | 57 | 58 |
| 5 | 59 | 64 |
| 6 | 65 | 66 |
| *Septuagesima.* | Genesis 1 | Genesis 2 |
| *Sexagesima.* | 3 | 6 |
| *Quinquagesima.* | 9 to ver. 20 | Genesis 12 |
| *Sundays in Lent.* | | |
| 1 | 19 to ver. 30 | Genesis 22 |
| 2 | 27 | 34 |
| 3 | 39 | 42 |
| 4 | 43 | 45 |
| 5 | Exodus 3 | Exodus 5 |
| 6 | — | — |
| 1 Lesson, | 9 | 10 |
| 2 Lesson, | Matt. 26 | Heb. 5, to v. 11 |
| *Easter Day.* | | |
| 1 Lesson, | Exodus 12 | Exodus 14 |
| 2 Lesson, | Rom. 6 | Acts 2, v. 22 |
| *Sundays after Easter.* | | |
| 1 | Numb. 16 | Numb. 22 |
| 2 | 23, 24 | 25 |
| 3 | Deuter. 4 | Deuter. 5 |

| *Sundays after Easter.* | MORNING. | EVENING. |
|---|---|---|
| 4 | Deuter. 6 | Deuter. 7 |
| 5 | 8 | 9 |
| *Sunday after Ascension Day.* | Deuter. 12 | Deuter. 13 |
| *Whit Sunday.* | | |
| 1 Lesson, | 16, to v. 18 | Isaiah 11 |
| 2 Lesson, | Acts 10, v. 34 | Acts 19, to v. 21 |
| *Trinity Sunday.* | | |
| 1 Lesson, | Genesis 1 | Genesis 18 |
| 2 Lesson, | Matt. 3 | 1 John 5 |
| *Sundays after Trinity.* | | |
| 1 | Joshua 10 | Joshua 23 |
| 2 | Judges 4 | Judges 5 |
| 3 | 1 Sam. 2 | 1 Sam. 3 |
| 4 | 12 | 13 |
| 5 | 15 | 17 |
| 6 | 2 Sam. 12 | 2 Sam. 19 |
| 7 | 21 | 24 |
| 8 | 1 Kings 13 | 1 Kings 17 |
| 9 | 18 | 19 |
| 10 | 21 | 22 |
| 11 | 2 Kings 5 | 2 Kings 9 |
| 12 | 10 | 18 |
| 13 | 19 | 23 |
| 14 | Jerem. 5 | Jerem. 22 |
| 15 | 35 | 36 |
| 16 | Ezekiel 2 | Ezekiel 18 |
| 17 | 14 | 18 |
| 18 | 20 | 24 |
| 19 | Daniel 3 | Daniel 6 |
| 20 | Joel 2 | Micah 6 |
| 21 | Habak. 2 | Prov. 1 |
| 22 | Prov. 2 | 3 |
| 23 | 11 | 12 |
| 24 | 13 | 14 |
| 25 | 15 | 16 |
| 26 | 17 | 19 |

# PROPER PSALMS

## ON CERTAIN DAYS.

| | MORNING. | EVENING. |
|---|---|---|
| *Christmas Day.* | Psalm 19 | Psalm 89 |
| | 45 | 110 |
| | 85 | 132 |
| *Ash Wednesday.* | Psalm 6 | Psalm 102 |
| | 32 | 130 |
| | 38 | 143 |
| *Good Friday.* | Psalm 22 | Psalm 69 |
| | 40 | 88 |
| | 54 | |

| | MORNING. | EVENING. |
|---|---|---|
| *Easter Day.* | Psalm 2 | Psalm 113 |
| | 57 | 114 |
| | 111 | 118 |
| *Ascension Day.* | Psalm 8 | Psalm 24 |
| | 15 | 47 |
| | 21 | 108 |
| *Whit Sunday.* | Psalm 48 | Psalm 104 |
| | 68 | 145 |

# PROPER LESSONS

TO BE READ

## ON HOLY-DAYS.

| | MORNING. | EVENING. |
|---|---|---|
| *St. Andrew.* | Prov. 20 | Prov. 21 |
| *St. Thomas the Apostle.* | Prov. 23 | Prov. 24 |
| *Nativity of Christ.* | | |
| 1 Lesson, | Isa. 9, to v. 8 | Isa. 7, v. 10 to 17 |
| 2 Lesson, | Lu. 2, to v. 15 | Tit. 3, v. 4 to 9. |
| *St. Stephen.* | | |
| 1 Lesson, | Prov. 28 | Eccles. 4 |
| 2 Lesson, | Acts 6, v. 8, and ch. 7, to v. 30 | Acts 7, v. 30 to 55 |
| *St. John Ev.* | | |
| 1 Lesson, | Eccles. 5 | Eccles 6. |
| 2 Lesson, | Rev. 1 | Rev. 22 |
| *Innocents' Day.* | Jer. 31, to v. 18 | Wisdom 1 |
| *Circumcision.* | | |
| 1 Lesson, | Genesis 17 | Deu. 10, v. 12 |
| 2 Lesson, | Rom. 2 | Coloss. 2 |
| *Epiphany.* | | |
| 1 Lesson, | Isaiah 60 | Isaiah 49 |
| 2 Lesson, | Luke 3, to v. 23 | John 2, to v. 12 |
| *Conversion of St. Paul.* | | |
| 1 Lesson, | Wisdom 5 | Wisdom 6 |
| 2 Lesson, | Acts 22, to v. 22 | Acts 26 |
| *Purif. of the V. Mary.* | Wisdom 9 | Wisdom 12 |
| *St. Matthias.* | Wisdom 19 | Ecclus. 1 |
| *Annunciation of our Lady.* | Ecclus. 2 | Ecclus. 3 |
| *Wedn. before Easter.* | | |
| 1 Lesson, | Hosea 13 | Hosea 14 |
| 2 Lesson, | John 11, v. 25 | |
| *Thurs. before Easter.* | | |
| 1 Lesson, | Daniel 9 | Jerem. 31 |
| 2 Lesson, | John 13 | |
| *Good Friday.* | | |
| 1 Lesson. | Gen. 22, to v. 20 | Isaiah 53 |
| 2 Lesson, | John 18 | 1 Peter 2 |
| *Easter Eve.* | | |
| 1 Lesson, | Zech. 9 | Exodus 13 |
| 2 Lesson, | Lu. 23, v. 50 | Hebr. 4 |
| *Monday in Easter Week.* | | |
| 1 Lesson, | Exodus 16 | Exodus 17 |
| 2 Lesson, | Matt. 28 | Acts 3 |
| *Tuesday in Easter Week.* | | |
| 1 Lesson, | Exodus 20 | Exodus 32 |
| 2 Lesson, | Luke 24, to v. 13 | 1 Cor. 15 |
| *St. Mark* | Ecclus. 4 | Ecclus. 5 |
| *St. Philip & St. James.* | | |
| 1 Lesson, | Ecclus. 7 | Ecclus. 9 |
| 2 Lesson, | John 1, v. 43 | |
| *Ascension Day.* | | |
| 1 Lesson, | Deuter. 10 | 2 Kings 2 |
| 2 Lesson, | Lu. 24, v. 44 | Eph. 4, to v. 17 |
| *Monday in Whitsun-Week.* | | |
| 1 Lesson, | Gen. 11, to v. 10 | Num. 11 v. 16, to 30 |
| 2 Lesson, | 1 Cor. 12 | 1 Cor. 14 to v. 26 |
| *Tuesday in Whitsun-Week.* | | |
| 1 Lesson, | 1 Sam. 19 v. 18 | Deuter. 30 |
| 2 Lesson, | 1 Thes. 5, v. 12 to 24 | 1 John 4, to v. 14 |
| *St. Barnabas.* | | |
| 1 Lesson, | Ecclus. 10 | Ecclus. 12 |
| 2 Lesson, | Acts 14 | Acts 15, to v. 36 |
| *St. John Baptist.* | | |
| 1 Lesson, | Malachi 3 | Malachi 4 |
| 2 Lesson, | Matt. 3 | Matt. 14 to v. 13 |
| *St. Peter.* | | |
| 1 Lesson, | Ecclus. 15 | Ecclus. 19 |
| 2 Lesson, | Acts 3 | Acts 4 |
| *St. James.* | Ecclus. 21 | Ecclus. 22 |
| *St. Bartholomew.* | Ecclus. 24 | Ecclus. 29 |
| *St. Matthew.* | Ecclus. 35. | Ecclus. 38 |
| *St. Michael.* | | |
| 1 Lesson, | Gen. 32 | Dan. 10, v. 4 |
| 2 Lesson, | Acts 12, to v. 20 | Jude ver. 6 to 16 |
| *St. Luke.* | Ecclus. 51 | Job 1 |
| *St. Simon & St. Jude.* | Job 24, 25 | Job 42 |
| *All Saints.* | | |
| 1 Lesson, | Wisdom 3, to v. 10 | Wisdom 5 to ver. 17 |
| 2 Lesson, | Hebr. 11 v. 33, & 12 to v. 7 | Rev. 19, to v. 17. |

# JANUARY.*

| CALENDAR.† | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | A | *Circumcision* . . . | — | — | — | — |
| 2 | b | . . . . . | Genesis 1 | Matt. 1 | Genesis 2 | Rom. 1 |
| 3 | c | . . . . . | 3 | 2 | 4 | 2 |
| 4 | d | . . . . . | 5 | 3 | 6 | 3 |
| 5 | e | . . . . . | 7 | 4 | 8 | 4 |
| 6 | f | *Epiphany* . . . | — | — | — | — |
| 7 | g | . . . . . | 9 | 5 | 12 | 5 |
| 8 | A | Lucian, P. . . . | 13 | 6 | 14 | 6 |
| 9 | b | . . . . . | 15 | 7 | 16 | 7 |
| 10 | c | . . . . . | 17 | 8 | 18 | 8 |
| 11 | d | . . . . . | 19 | 9 | 20 | 9 |
| 12 | e | . . . . . | 21 | 10 | 22 | 10 |
| 13 | f | Hilary, Bp. . . . | 23 | 11 | 24 | 11 |
| 14 | g | . . . . . | 25 | 12 | 26 | 12 |
| 15 | A | . . . . . | 27 | 13 | 28 | 13 |
| 16 | b | . . . . . | 29 | 14 | 30 | 14 |
| 17 | c | . . . . . | 31 | 15 | 32 | 15 |
| 18 | d | Prisca, V. . . . . | 33 | 16 | 34 | 16 |
| 19 | e | . . . . . | 35 | 17 | 37 | 1 Cor. 1 |
| 20 | f | Fabian, Bp. . . . | 38 | 18 | 39 | 2 |
| 21 | g | Agnes, Virg. . . | 40 | 19 | 41 | 3 |
| 22 | A | Vincent, M. . . . | 42 | 20 | 43 | 4 |
| 23 | b | . . . . . | 44 | 21 | 45 | 5 |
| 24 | c | . . . . . | 46 | 22 | 47 | 6 |
| 25 | d | *Conversion of St.* | — | — | — | — |
| 26 | e | [*Paul.* | 48 | 23 | 49 | 7 |
| 27 | f | . . . . . | 50 | 24 | Exodus 1 | 8 |
| 28 | g | . . . . . | Exodus 2 | 25 | 3 | 9 |
| 29 | A | . . . . . | 4 | 26 | 5 | 10 |
| 30 | b | King *Charles* | ‡6 | 27 | 7 | 11 |
| 31 | c | [Mart. | 8 | 28 | 9 | 12 |

* This month takes its name from Janus, of whom it is related, that he knew things past and to come; and therefore they represented him with two faces, and deified him after his death. This deity the Romans established to bear rule at all beginnings.

† The design of the calendar before the Common Prayer is to shew on what days of each month the fasts and festivals of the church are to be kept; and what portions of the scriptures are to be read every day, morning and evening throughout the year.

‡ Exodus vi. is to be read only to verse 14.

# FEBRUARY.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | d | . . . . . Fast. | Exod. 10 | Mark 1 | Exod. 11 | 1 Cor. 13 |
| 2 | e | *Purif. V. Mary* | — | 2 | — | 14 |
| 3 | f | Blasius, B. & M | 12 | 3 | 13 | 15 |
| 4 | g | . . . . . | 14 | 4 | 15 | 16 |
| 5 | A | Agatha, V & M. | 16 | 5 | 17 | 2 Cor. 1 |
| 6 | b | . . . . . | 18 | 6 | 19 | 2 |
| 7 | c | . . . . . | 20 | 7 | 21 | 3 |
| 8 | d | . . . . . | 22 | 8 | 23 | 4 |
| 9 | e | . . . . . | 24 | 9 | 32 | 5 |
| 10 | f | . . . . . | 33 | 10 | 34 | 6 |
| 11 | g | . . . . . | Lev. 18 | 11 | Lev. 19 | 7 |
| 12 | A | . . . . . | 20 | 12 | 26 | 8 |
| 13 | b | . . . . . | Num. 11 | 13 | Num. 12 | 9 |
| 14 | c | Valentine, B. . . | 13 | 14 | 14 | 10 |
| 15 | d | . . . . . | 16 | 15 | 17 | 11 |
| 16 | e | . . . . . | 20 | 16 | 21 | 12 |
| 17 | f | . . . . . | 22 | Lu 1 *to* 39 | 23 | 13 |
| 18 | g | . . . . . | 24 | 1. *ver.* 39 | 25 | Gal. 1 |
| 19 | A | . . . . . | 27 | 2 | 30 | 2 |
| 20 | b | . . . . . | 31 | 3 | 32 | 3 |
| 21 | c | . . . . . | 35 | 4 | 36 | 4 |
| 22 | d | . . . . . | Deut. 1 | 5 | Deut. 2 | 5 |
| 23 | e | . . . . . Fast. | 3 | 6 | 4 | 6 |
| 24 | f | *St. Matthias*, A. | — | 7 | — | Ephes. 1 |
| 25 | g | . . . . . | 5 | 8 | 6 | 2 |
| 26 | A | . . . . . | 7 | 9 | 8 | 3 |
| 27 | b | . . . . . | 9 | 10 | 10 | 4 |
| 28 | c | . . . . . | 11 | 11 | 12 | 5 |
| 29 | — | . . . . . | 13 | Matt. 7 | 14 | Rom. 12 |
| — | — | . . . . . | — | — | — | — |
| — | — | . . . . . | — | — | — | — |

* This month derives its name from the Latin Februo, to purify, on account of the expiatory sacrifices which the Romans used to offer this month for the purifying the people. This was antiently the twelfth month of the year.

*** There are 29 days in this month every leap year.

# MARCH.

| CALENDAR | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | d | David Apb. . . | Deut. 15 | Luke 12 | Deut. 16 | Eph. 6 |
| 2 | e | Chad, Bp. . . | 17 | 13 | 18 | Philip. 1 |
| 3 | f | . . . . . | 19 | 14 | 20 | 2 |
| 4 | g | . . . . . | 21 | 15 | 22 | 3 |
| 5 | A | . . . . . | 24 | 16 | 25 | 4 |
| 6 | b | . . . . . | 26 | 17 | 27 | Col. 1 |
| 7 | c | Perpetua. . . | 28 | 18 | 29 | 2 |
| 8 | d | . . . . . | 30 | 19 | 31 | 3 |
| 9 | e | . . . . . | 32 | 20 | 33 | 4 |
| 10 | f | . . . . . | 34 | 21 | Joshua 1 | 1 Thes. 1 |
| 11 | g | . . . . . | Joshua 2 | 22 | 3 | 2 |
| 12 | A | Greg. M. B. . | 4 | 23 | 5 | 3 |
| 13 | b | . . . . . | 6 | 24 | 7 | 4 |
| 14 | c | . . . . . | 8 | John 1 | 9 | 5 |
| 15 | d | . . . . . | 10 | 2 | 23 | 2 Thes. 1 |
| 16 | e | . . . . . | 24 | 3 | Judges 1 | 2 |
| 17 | f | . . . . . | Judges 2 | 4 | 3 | 3 |
| 18 | g | Edw. K. of | 4 | 5 | 5 | 1 Tim. 1 |
| 19 | A | [West Sax. | 6 | 6 | 7 | 2, 3 |
| 20 | b | . . . . . | 8 | 7 | 9 | 4 |
| 14 21 | c | Benedict. . . | 10 | 8 | 11 | 5 |
| 3 22 | d | . . . . . | 12 | 9 | 13 | 6 |
| 23 | e | . . . . . | 14 | 10 | 15 | 2 Tim. 1 |
| 11 24 | f | . . . . . Fast. | 16 | 11 | 17 | 2 |
| 25 | g | *Annunc. of V.* | — | 12 | — | 3 |
| 19 26 | A | [*Mary.* | 18 | 13 | 19 | 4 |
| 8 27 | b | . . . . . | 20 | 14 | 21 | Titus 1 |
| 28 | c | . . . . . | Ruth 1 | 15 | Ruth 2 | 2, 3 |
| 16 29 | d | . . . . . | 3 | 16 | 4 | Philem. |
| 5 30 | e | . . . . . | 1 Sam. 1 | 17 | 1 Sam. 2 | Hebr. 1 |
| 31 | f | . . . . . | 3 | 18 | 4 | 2 |

☞ The numbers here prefixed to the several days between the twenty-first day of March, and the eighteenth day of April, both inclusive, denote the days upon which those full moons do fall, which happen upon, or next after the twenty-first day of March, in those years, of which they are respectively the golden numbers and the Sunday-letter next following any such full moon, points out Easter-day for that year. All which holds until the year of our Lord, 1899 inclusive; after which year, the places of these golden numbers will be to be changed.

# APRIL.*

| CALENDAR. | | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|---|
| | | | | MORNING. | | EVENING. | |
| | | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 3 | 1 | g | . . . . . | 1 Sam. 5 | John 19 | 1 Sam. 6 | Hebr. 3 |
| 2 | 2 | A | . . . . . | 7 | 20 | 8 | 4 |
| | 3 | b | Richard, B. . | 9 | 21 | 10 | 5 |
| 10 | 4 | c | Ambrose. . . . | 11 | Acts 1 | 12 | 6 |
| | 5 | d | . . . . . | 13 | 2 | 14 | 7 |
| 18 | 6 | e | . . . . . | 15 | 3 | 16 | 8 |
| 7 | 7 | f | . . . . . | 17 | 4 | 18 | 9 |
| | 8 | g | . . . . . | 19 | 5 | 20 | 10 |
| 15 | 9 | A | . . . . . | 21 | 6 | 22 | 11 |
| 4 | 10 | b | . . . . . | 23 | 7 | 24 | 12 |
| | 11 | c | . . . . . | 25 | 8 | 26 | 13 |
| 12 | 12 | d | . . . . . | 27 | 9 | 28 | James 1 |
| 1 | 13 | e | . . . . . | 29 | 10 | 30 | 2 |
| | 14 | f | . . . . . | 31 | 11 | 2 Sam. 1 | 3 |
| 9 | 15 | g | . . . . . | 2 Sam. 2 | 12 | 3 | 4 |
| | 16 | A | . . . . . | 4 | 13 | 5 | 5 |
| 17 | 17 | b | . . . . . | 6 | 14 | 7 | 1 Peter 1 |
| 6 | 18 | c | . . . . . | 8 | 15 | 9 | 2 |
| | 19 | d | Alphe. Apb. . | 10 | 16 | 11 | 3 |
| | 20 | e | . . . . . | 12 | 17 | 13 | 4 |
| | 21 | f | . . . . . | 14 | 18 | 15 | 5 |
| | 22 | g | . . . . . | 16 | 19 | 17 | 2 Peter 1 |
| | 23 | A | George. . . . | 18 | 20 | 19 | 2 |
| | 24 | b | . . . . . | 20 | 21 | 21 | 3 |
| | 25 | c | *St. Mark*, Ev. | — | 22 | — | 1 John 1 |
| | 26 | d | . . . . . | 22 | 23 | 23 | 2 |
| | 27 | e | . . . . . | 24 | 24 | 1 Kings 1 | 3 |
| | 28 | f | . . . . . | 1 Kings 2 | 25 | 3 | 4 |
| | 29 | g | . . . . . | 4 | 26 | 5 | 5 |
| | 30 | A | . . . . . | 6 | 27 | 7 | 2, 3 John |
| | | | . . . . . | — | — | — | — |

* It is supposed to have been so called from the latin word Aperio to open because then the pores of the earth begin to open.

# MAY.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | b | *St. Philip* and | — | — | — | Jude |
| 2 | c | [*James*, Ap. | 1 Kings 8 | Acts 28 | 1 Kings 9 | Rom. 1 |
| 3 | d | Invention of the | 10 | Matth. 1 | 11 | 2 |
| 4 | e | [Cross. | 12 | 2 | 13 | 3 |
| 5 | f | . . . . . | 14 | 3 | 15 | 4 |
| 6 | g | John Port. Lat. | 16 | 4 | 17 | 5 |
| 7 | A | . . . . . | 18 | 5 | 19 | 6 |
| 8 | b | . . . . . | 20 | 6 | 21 | 7 |
| 9 | c | . . . . . | 22 | 7 | 2 Kings 1 | 8 |
| 10 | d | . . . . . | 2 Kings 2 | 8 | 3 | 9 |
| 11 | e | . . . . . | 4 | 9 | 5 | 10 |
| 12 | f | . . . . . | 6 | 10 | 7 | 11 |
| 13 | g | . . . . . | 8 | 11 | 9 | 12 |
| 14 | A | . . . . . | 10 | 12 | 11 | 13 |
| 15 | b | . . . . . | 12 | 13 | 13 | 14 |
| 16 | c | . . . . . | 14 | 14 | 15 | 15 |
| 17 | d | . . . . . | 16 | 15 | 17 | 16 |
| 18 | e | . . . . . | 18 | 16 | 19 | 1 Cor. 1 |
| 19 | f | Dunstan, Abp. | 20 | 17 | 21 | 2 |
| 20 | g | . . . . . | 22 | 18 | 23 | 3 |
| 21 | A | . . . . . | 24 | 19 | 25 | 4 |
| 22 | b | . . . . . | Ezra 1 | 20 | Ezra 3 | 5 |
| 23 | c | . . . . . | 4 | 21 | 5 | 6 |
| 24 | d | . . . . . | 6 | 22 | 7 | 7 |
| 25 | e | . . . . . | 9 | 23 | Neh. 1 | 8 |
| 26 | f | Augustin. Abp. | Neh. 2 | 24 | 4 | 9 |
| 27 | g | Ven. Bede, Pr. | 5 | 25 | 6 | 10 |
| 28 | A | . . . . . | 8 | 26 | 9 | 11 |
| 29 | b | K. *Charles* II. | 10 | 27 | 13 | 12 |
| 30 | c | [Rest. | Esther 1 | 28 | Esther 2 | 13 |
| 31 | d | . . . . . | 3 | Mark 1 | 4 | 14 |

* This month is said to have derived its name from Maia, the mother of Mercury, who was styled Bona Dea, or the Beneficent Goddess, and to whom the first day of this month was held sacred.

# JUNE.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | e | Nicomede . . . . | Esther 5 | Mark 2 | Esther 6 | 1 Cor. 15 |
| 2 | f | . . . . . | 7 | 3 | 8 | 16 |
| 3 | g | . . . . . | 9 | 4 | Job 1 | 2 Cor. 1 |
| 4 | A | . . . . . | Job 2 | 5 | 3 | 2 |
| 5 | b | Boniface, Bp. . . | 4 | 6 | 5 | 3 |
| 6 | c | . . . . . | 6 | 7 | 7 | 4 |
| 7 | d | . . . . . | 8 | 8 | 9 | 5 |
| 8 | e | . . . . . | 10 | 9 | 11 | 6 |
| 9 | f | . . . . . | 12 | 10 | 13 | 7 |
| 10 | g | . . . . . | 14 | 11 | 15 | 8 |
| 11 | A | *St. Barnabas,* | — | — | — | — |
| 12 | b | [A. & M. | 16 | 12 | 17, 18 | 9 |
| 13 | c | . . . . . | 19 | 13 | 20 | 10 |
| 14 | d | . . . . . | 21 | 14 | 22 | 11 |
| 15 | e | . . . . . | 23 | 15 | 24, 25 | 12 |
| 16 | f | . . . . . | 26, 27 | 16 | 28 | 13 |
| 17 | g | Alban, M. . . . | 29 | Luke 1 | 30 | Gal. 1 |
| 18 | A | . . . . . | 31 | 2 | 32 | 2 |
| 19 | b | . . . . . | 33 | 3 | 34 | 3 |
| 20 | c | Tr. of Edw. K. | 35 | 4 | 36 | 4 |
| 21 | d | . [of West Sax. | 37 | 5 | 38 | 5 |
| 22 | e | . . . . . | 39 | 6 | 40 | 6 |
| 23 | f | . . . . . Fast. | 41 | 7 | 42 | Ephes. 1 |
| 24 | g | *St. John Bapt.* | — | — | — | — |
| 25 | A | . . . . . | Prov. 1 | 8 | Prov. 2 | 2 |
| 26 | b | . . . . . | 3 | 9 | 4 | 3 |
| 27 | c | . . . . . | 5 | 10 | 6 | 4 |
| 28 | d | . . . . . Fast. | 7 | 11 | 8 | 5 |
| 29 | e | *St. Peter,* Ap. . | — | — | — | — |
| 30 | f | . . . . . | 9 | 12 | 10 | 6 |
| — | — | . . . . . | — | — | — | — |

* Some imagine this month is so called from the goddess Juno, others, from Junius Brutus, who expelled the tyrant Tarquin from Rome; and was the first consul and assertor of Roman liberty.

# JULY.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | g | . . . . . | Prov. 11 | Luke 13 | Prov. 12 | Philip. 1 |
| 2 | A | Visit. of Mary. . | 13 | 14 | 14 | 2 |
| 3 | b | . . . . . | 15 | 15 | 16 | 3 |
| 4 | c | Tr. of S. Mart. | 17 | 16 | 18 | 4 |
| 5 | d | . . . . . | 19 | 17 | 20 | Col. 1 |
| 6 | e | . . . . . | 21 | 18 | 22 | 2 |
| 7 | f | . . . . . | 23 | 19 | 24 | 3 |
| 8 | g | . . . . . | 25 | 20 | 26 | 4 |
| 9 | A | . . . . . | 27 | 21 | 28 | 1 Thes. 1 |
| 10 | b | . . . . . | 29 | 22 | 31 | 2 |
| 11 | c | . . . . . | Eccles. 1 | 23 | Eccles. 2 | 3 |
| 12 | d | . . . . . | 3 | 24 | 4 | 4 |
| 13 | e | . . . . . | 5 | John 1 | 6 | 5 |
| 14 | f | . . . . . | 7 | 2 | 8 | 2 Thes. 1 |
| 15 | g | Swithun, Bp. . . | 9 | 3 | 10 | 2 |
| 16 | A | . . . . . | 11 | 4 | 12 | 3 |
| 17 | b | . . . . . | Jer. 1 | 5 | Jer. 2 | 1 Tim. 1 |
| 18 | c | . . . . . | 3 | 6 | 4 | 2, 3 |
| 19 | d | . . . . . | 5 | 7 | 6 | 4 |
| 20 | e | Margaret, V. . . | 7 | 8 | 8 | 5 |
| 21 | f | . . . . . | 9 | 9 | 10 | 6 |
| 22 | g | Mary Magd . . . | 11 | 10 | 12 | 2 Tim. 1 |
| 23 | A | . . . . . | 13 | 11 | 14 | 2 |
| 24 | b | . . . . . Fast. | 15 | 12 | 16 | 3 |
| 25 | c | *St. James*, Ap. | — | 13 | — | 4 |
| 26 | d | Anne. . . . . | 17 | 14 | 18 | Titus 1 |
| 27 | e | . . . . . | 19 | 15 | 20 | 2, 3 |
| 28 | f | . . . . . | 21 | 16 | 22 | Philem |
| 29 | g | . . . . . | 23 | 17 | 24 | Hebr. 1 |
| 30 | A | . . . . . | 25 | 18 | 26 | 2 |
| 31 | b | . . . . . | 27 | 19 | 28 | 3 |

*This was originally called Quintilis or the fifth month; but its name was changed to July, in honour of Julius Cæsar; who was born on the twelfth day of this month, one hundred years before Christ.

# AUGUST.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | c | Lammas-day. . . | Jer. 29 | John 20 | Jer. 30 | Hebr. 4 |
| 2 | d | . . . . . | 31 | 21 | 32 | 5 |
| 3 | e | . . . . . | 33 | Acts 1 | 34 | 6 |
| 4 | f | . . . . . | 35 | 2 | 36 | 7 |
| 5 | g | . . . . . | 37 | 3 | 38 | 8 |
| 6 | A | Transfigurat. . . | 39 | 4 | 40 | 9 |
| 7 | b | Name of Jesus. . | 41 | 5 | 42 | 10 |
| 8 | c | . . . . . | 43 | 6 | 44 | 11 |
| 9 | d | . . . . . | 45, 46 | 7 | 47 | 12 |
| 10 | e | Lawrence. . . . | 48 | 8 | 49 | 13 |
| 11 | f | . . . . . | 50 | 9 | 51 | James 1 |
| 12 | g | . . . . . | 52 | 10 | Lam. 1 | 2 |
| 13 | A | . . . . . | Lam. 2 | 11 | 3 | 3 |
| 14 | b | . . . . . | 4 | 12 | 5 | 4 |
| 15 | c | . . . . . | Ezek. 2 | 13 | Ezek. 3 | 5 |
| 16 | d | . . . . . | 6 | 14 | 7 | 1 Peter 1 |
| 17 | e | . . . . . | 13 | 15 | 14 | 2 |
| 18 | f | . . . . . | 18 | 16 | 33 | 3 |
| 19 | g | . . . . . | 34 | 17 | Dan. 1 | 4 |
| 20 | A | . . . . . | Dan. 2 | 18 | 3 | 5 |
| 21 | b | . . . . . | 4 | 19 | 5 | 2 Peter 1 |
| 22 | c | . . . . . | 6 | 20 | 7 | 2 |
| 23 | d | . . . . . Fast. | 8 | 21 | 9 | 3 |
| 24 | e | *S. Bartholomew* | — | 22 | — | 1 John 1 |
| 25 | f | . . . . . | 10 | 23 | 11 | 2 |
| 26 | g | . . . . . | 12 | 24 | Hosea 1 | 3 |
| 27 | A | . . . . . | Hos. 2, 3 | 25 | 4 | 4 |
| 28 | b | Augustin, B. . . | 5, 6 | 26 | 7 | 5 |
| 29 | c | John Bapt. be- | 8 | 27 | 9 | 2, 3 John |
| 30 | d | headed. | 10 | 28 | 11 | Jude |
| 31 | e | . . . . . | 12 | Matth. 1 | 13 | Rom. 1 |

* This, in the calendar of Romulus, was called Saxtilis, or six month, which was changed for that of August in honour of Augustus Cæsar, who rather chose to give his name to this month than to September, in which he was born, because in this month he entered into his first consulship, and gained several remarkable victories.

# SEPTEMBER.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | f | Giles Abbot. . . . | Hosea 14 | Matth. 2 | Joel 1 | Rom. 2 |
| 2 | g | . . . . . | Joel 2 | 3 | 3 | 3 |
| 3 | A | . . . . . | Amos 1 | 4 | Amos 2 | 4 |
| 4 | b | . . . . . | 3 | 5 | 4 | 5 |
| 5 | c | . . . . . | 5 | 6 | 6 | 6 |
| 6 | d | . . . . . | 7 | 7 | 8 | 7 |
| 7 | e | Enurchus, Bp. . | 9 | 8 | Obad. | 8 |
| 8 | f | Nativity of Vir. | Jonah 1 | 9 | Jonah 2,3 | 9 |
| 9 | g | [Mary. | 4 | 10 | Micah 1 | 10 |
| 10 | A | . . . . . | Micah 2 | 11 | 3 | 11 |
| 11 | b | . . . . . | 4 | 12 | 5 | 12 |
| 12 | c | . . . . . | 6 | 13 | 7 | 13 |
| 13 | d | . . . . . | Nahum 1 | 14 | Nahum 2 | 14 |
| 14 | e | Holy Cross. . . . | 3 | 15 | Hab. 1 | 15 |
| 15 | f | . . . . . | Hab. 2 | 16 | 3 | 16 |
| 16 | g | . . . . . | Zep. 1 | 17 | Zeph. 2 | 1 Cor. 1 |
| 17 | A | Lambert, Bp. . . | 3 | 18 | Haggai 1 | 2 |
| 18 | b | . . . . . | Haggai 2 | 19 | Zech. 1 | 3 |
| 19 | c | . . . . . | Zec. 2, 3 | 20 | 4, 5 | 4 |
| 20 | d | . . . . . Fast. | 6 | 21 | 7 | 5 |
| 21 | e | *St. Matthew* . . | — | 22 | — | 6 |
| 22 | f | . . . . . | 8 | 23 | 9 | 7 |
| 23 | g | . . . . . | 10 | 24 | 11 | 8 |
| 24 | A | . . . . . | 12 | 25 | 13 | 9 |
| 25 | b | . . . . . | 14 | 26 | Mal. 1 | 10 |
| 26 | c | Cyprian, Abp. . . | Mal. 2 | 27 | 3 | 11 |
| 27 | d | . . . . . | 4 | 28 | Tobit 1 | 12 |
| 28 | e | . . . . . | Tobit 2 | Mark 1 | 3 | 13 |
| 29 | f | *St. Michael.* . . . | — | 2 | — | 14 |
| 30 | g | Jerom, Pr. . . . | 4 | 3 | 6 | 15 |
| — | — | . . . . . | — | — | — | — |

* This month derived its name from the order in which it stood in the Calendar of Romulus; being, as the name implies, the seventh in succession; as the old Roman year began in March.

# OCTOBER.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | A | Remigius, Bp. | Tobit 7 | Mark 4 | Tobit 8 | 1 Cor. 16 |
| 2 | b | . . . . . | 9 | 5 | 10 | 2 Cor. 1 |
| 3 | c | . . . . . | 11 | 6 | 12 | 2 |
| 4 | d | . . . . . | 13 | 7 | 14 | 3 |
| 5 | e | . . . . . | Judith 1 | 8 | Judith 2 | 4 |
| 6 | f | Faith, V. & M. | 3 | 9 | 4 | 5 |
| 7 | g | . . . . . | 5 | 10 | 6 | 6 |
| 8 | A | . . . . . | 7 | 11 | 8 | 7 |
| 9 | b | Denys, Bp. . . . | 9 | 12 | 10 | 8 |
| 10 | c | . . . . . | 11 | 13 | 12 | 9 |
| 11 | d | . . . . . | 13 | 14 | 14 | 10 |
| 12 | e | . . . . . | 15 | 15 | 16 | 11 |
| 13 | f | Transl. of K. Edw. | Wisd. 1 | 16 | Wisd. 2 | 12 |
| 14 | g | [Conf. | 3 | Lu 1 to 39 | 4 | 13 |
| 15 | A | . . . . . | 5 | 1 ver. 39. | 6 | Gal. 1 |
| 16 | b | . . . . . | 7 | 2 | 8 | 2 |
| 17 | c | Etheldreda . . . | 9 | 3 | 10 | 3 |
| 18 | d | *St. Luke*, Evan. | — | 4 | — | 4 |
| 19 | e | . . . . . | 11 | 5 | 12 | 5 |
| 20 | f | . . . . . | 13 | 6 | 14 | 6 |
| 21 | g | . . . . . | 15 | 7 | 16 | Ephes. 1 |
| 22 | A | . . . . . | 17 | 8 | 18 | 2 |
| 23 | b | . . . . . | 19 | 9 | Ecclus. 1 | 3 |
| 24 | c | . . . . . | Ecclus. 2 | 10 | 3 | 4 |
| 25 | d | Crispin, Mar. . . | 4 | 11 | 5 | 5 |
| 26 | e | . . . . . | 6 | 12 | 7 | 6 |
| 27 | f | . . . . . Fast. | 8 | 13 | 9 | Philp. 1 |
| 28 | g | *Simon & Jude*. . | — | 14 | — | 2 |
| 29 | A | . . . . . | 10 | 15 | 11 | 3 |
| 30 | b | . . . . . | 12 | 16 | 13 | 4 |
| 31 | c | . . . . . Fast. | 14 | 17 | 15 | Col. 1 |

* It is so called from the latin word Octo, eight, because it was the eighth month in the old Roman calendar. Several of the emperors attempted to alter its name, but in vain, for soon after their deaths it always regained its former title.

# NOVEMBER.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson* |
| 1 | d | *All Saints* . . . . | — | — | — | — |
| 2 | e | . . . . . | Eccl. 16 | Luke 18 | Eccl. 17 | Col. 2 |
| 3 | f | . . . . . | 18 | 19 | 19 | 3 |
| 4 | g | . . . . . | 20 | 20 | 21 | 4 |
| 5 | A | *Papists' Consp.* . | 22 | 21 | 23 | 1 Thes. 1 |
| 6 | b | Leonard, Conf. . | 24 | 22 | 25 *to* v. 13 | 2 |
| 7 | c | . . . . . | 27 | 23 | 28 | 3 |
| 8 | d | . . . . . | 29 | 24 | 30 *to* v. 18 | 4 |
| 9 | e | . . . . . | 31 | John 1 | 32 | 5 |
| 10 | f | . . . . . | 33 | 2 | 34 | 2 Thes. 1 |
| 11 | g | Martin, Bp. . . . | 35 | 3 | 36 | 2 |
| 12 | A | . . . . . | 37 | 4 | 38 | 3 |
| 13 | b | Britius, Bp. . . . | 39 | 5 | 40 | 1 Tim. 1 |
| 14 | c | . . . . . | 41 | 6 | 42 | 2, 3 |
| 15 | d | Machutus, Bp. . | 43 | 7 | 44 | 4 |
| 16 | e | . . . . . | 45 | 8 | 46 *to* v. 20 | 5 |
| 17 | f | Hugh, Bp. . . . . | 47 | 9 | 48 | 6 |
| 18 | g | . . . . . | 49 | 10 | 50 | 2 Tim. 1 |
| 19 | A | . . . . . | 51 | 11 | Baruch 1 | 2 |
| 20 | b | Edm. K. & M. . | Baruch 2 | 12 | 3 | 3 |
| 21 | c | . . . . . | 4 | 13 | 5 | 4 |
| 22 | d | Cecilia, V. & M. | 6 | 14 | Hist. Sus. | Titus 1 |
| 23 | e | Clement, Bp. . . | Bel & Dra | 15 | Isaiah 1 | 2, 3 |
| 24 | f | . . . . . | Isaiah 2 | 16 | 3 | Philem. |
| 25 | g | Catharine, V. . . | 4 | 17 | 5 | Hebr. 1 |
| 26 | A | . . . . . | 6 | 18 | 7 | 2 |
| 27 | b | . . . . . | 8 | 19 | 9 | 3 |
| 28 | c | . . . . . | 10 | 20 | 11 | 4 |
| 29 | d | . . . . . Fast. | 12 | 21 | 13 | 5 |
| 30 | e | *St. Andrew.* . . . | — | Acts 1 | — | 6 |
| — | — | . . . . . | — | — | — | — |

* This, like the two preceding months, takes its name from the order of succession in which it stood in the antient calendar of Rome: being derived from the latin word Novem, nine; because it was the ninth month according to that computation.

# DECEMBER.*

| CALENDAR. | | | TABLE OF LESSONS. | | | |
|---|---|---|---|---|---|---|
| | | | MORNING. | | EVENING. | |
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | f | . . . . . | Isaiah 14 | Acts 2 | Isaiah 15 | Heb. 7 |
| 2 | g | . . . . . | 16 | 3 | 17 | 8 |
| 3 | A | . . . . . | 18 | 4 | 19 | 9 |
| 4 | b | . . . . . | 20, 21 | 5 | 22 | 10 |
| 5 | c | . . . . . | 23 | 6 | 24 | 11 |
| 6 | d | Nicolas, Bp. . . | 25 | 7 *to* v. 30 | 26 | 12 |
| 7 | e | . . . . . | 27 | 7. *ver.* 30 | 28 | 13 |
| 8 | f | Conception of V. | 29 | 8 | 30 | James 1 |
| 9 | g | [Mary. | 31 | 9 | 32 | 2 |
| 10 | A | . . . . . | 33 | 10 | 34 | 3 |
| 11 | b | . . . . . | 35 | 11 | 36 | 4 |
| 12 | c | . . . . . | 37 | 12 | 38 | 5 |
| 13 | d | Lucy, V. & M. | 39 | 13 | 40 | 1 Peter 1 |
| 14 | e | . . . . . | 41 | 14 | 42 | 2 |
| 15 | f | . . . . . | 43 | 15 | 44 | 3 |
| 16 | g | O Sapientia . . . | 45 | 16 | 46 | 4 |
| 17 | A | . . . . . | 47 | 17 | 48 | 5 |
| 18 | b | . . . . . | 49 | 18 | 50 | 2 Peter 1 |
| 19 | c | . . . . . | 51 | 19 | 52 | 2 |
| 20 | d | . . . . . Fast. | 53 | 20 | 54 | 3 |
| 21 | e | *St. Thomas*, Ap. | — | 21 | — | 1 John 1 |
| 22 | f | . . . . . | 55 | 22 | 56 | 2 |
| 23 | g | . . . . . | 57 | 23 | 58 | 3 |
| 24 | A | . . . . . Fast. | 59 | 24 | 60 | 4 |
| 25 | b | *Christmas Day* . | — | — | — | — |
| 26 | c | *St. Stephen*, M. . | — | — | — | — |
| 27 | d | *St. John*, Ap. . | — | — | — | — |
| 28 | e | *Innocents' Day* . | — | 25 | — | 5 |
| 29 | f | . . . . . | 61 | 26 | 62 | 2 John |
| 30 | g | . . . . . | 63 | 27 | 64 | 3 John |
| 31 | A | Silvester, Bp. . . | 65 | 28 | 66 | Jude |

* It derives its name from the latin word Decem, Ten, because it was the tenth month of the old Roman year. Commodus in vain attempted to style this Month Amazon, in honour of his concubine Martia: but after his death it soon returned to its antient name.

# TABLES AND RULES

*For the MOVEABLE and IMMOVEABLE FEASTS;*

TOGETHER WITH THE

## DAYS OF FASTING AND ABSTINENCE.

*Rules to know when the Moveable Feasts and Holy-Days begin.*

*EASTER DAY*, on which the rest depend, is always the first Sunday after the full moon, which happens upon, or next after the twenty-first day of *March*; and if the full moon happens upon a Sunday, *Easter day* is the Sunday after.

*Advent Sunday* is always the nearest Sunday to the feast of *St. Andrew* whether before or after.

*Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Easter*.

*Rogation Sunday*, *Ascension Day*, *Whit Sunday*, *Trinity Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

*A TABLE of all the FEASTS that are to be observed in the* UNITED CHURCH *of* ENGLAND *and* IRELAND.

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of *St. Paul.*
- The Purification of the Blessed Virgin.
- *St. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *St. Mark* the Evangelist.
- *St. Philip* and *St. James*, Apostles.
- The Ascension of our Lord JESUS CHRIST.
- *St. Barnabas.*
- The Nativity of *St. John Baptist.*
- *St. Peter* the Apostle.
- *St. James* the Apostle.
- *St. Bartholomew* the Apostle.
- *St. Matthew* the Apostle.
- *St. Michael* and all Angels.
- *St. Luke* the Evangelist.
- *St. Simon* and *St. Jude*, Apostles.
- All Saints.
- *St. Andrew* the Apostle.
- *St. Thomas* the Apostle.
- The Nativity of our Lord.
- *St. Stephen* the Martyr.
- *St. John* the Evangelist.
- The Holy Innocents.

*Monday* and *Tuesday* in *Easter Week.*

*Monday* and *Tuesday* in *Whitsun Week.*

# A TABLE

OF THE

# VIGILS, FASTS, AND DAYS OF ABSTINENCE.

The Evens or Vigils before
- The Nativity of our Lord Jesus Christ.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- Easter Day.
- Ascension day.
- Pentecost.
- *St. Matthias.*
- *St. John Baptist.*
- *St. Peter.*
- *St. James.*
- *St. Bartholomew.*
- *St. Matthew.*
- *St. Simon* and *St. Jude.*
- *St. Andrew.*
- *St. Thomas.*
- All Saints.

Note, *That if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.*

## *Days of Fasting or Abstinence.*

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday, after
1. The First Sunday in Lent.
2. The Feast of Pentecost.
3. *September* 14.
4. *December* 13.

III. The Three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas Day.*

## *Certain Solemn Days for which particular Services are appointed.*

I. The Fifth Day of *November*, being the day kept in memory of the Papists' Conspiracy.

II. The thirtieth Day of *January*, being the day kept in memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day of *May*, being the day kept in memory of the Birth and Return of King *Charles* II.

IV. The Twenty-fifth Day of *October*, being the day on which his Majesty began his happy Reign.

## A TABLE *to find* EASTER-DAY *from the present Time till the Year* 1809 *inclusive, according to the foregoing Calendar.*

| Golden Number. | Day of the Month. | Sunday Letter. |
|---|---|---|
| XIV. | March 21 | C |
| III. | 22 | D |
| | 23 | E |
| XI. | 24 | F |
| | 25 | G |
| XIX. | 26 | A |
| VIII. | 27 | B |
| | 28 | C |
| XVI. | 29 | D |
| V. | 30 | E |
| | 31 | F |
| XIII. | April 1 | G |
| II. | 2 | A |
| | 3 | B |
| X. | 4 | C |
| | 5 | D |
| XVIII. | 6 | E |
| VII. | 7 | F |
| | 8 | G |
| XV. | 9 | A |
| IV. | 10 | B |
| | 11 | C |
| XII. | 12 | D |
| I. | 13 | E |
| | 14 | F |
| IX. | 15 | G |
| | 16 | A |
| XVII. | 17 | B |
| VI. | 18 | C |
| | 19 | D |
| | 20 | E |
| | 21 | F |
| | 22 | G |
| | 23 | A |
| | 24 | B |
| | 25 | C |

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday-Letter, next after the day of the Full Moon, and the day of the month standing against that Sunday-Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add one to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the year 1899 inclusive, add to the year of our Lord its fourth part, omitting fractions: divide the sum by 7; and if there is no remainder, then A is the Sunday-Letter: but if any number remaineth, then the letter standing against that number in the small annexed Table, is the Sunday-Letter.

| | |
|---|---|
| 0 | A |
| 1 | G |
| 2 | F |
| 3 | E |
| 4 | D |
| 5 | C |
| 6 | B |

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated day, exclusive, to the end of the year.

## *Another* TABLE *to find* EASTER *till the Year* 1899 *inclusive.*

| Golden Numb. | SUNDAY-LETTERS. A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| I. | April 16 | 17 | 18 | 19 | 20 | 14 | 15 |
| II. | April 9 | 3 | 4 | 5 | 6 | 7 | 8 |
| III. | Mar. 26 | 27 | 28 | 29 | 23 | 24 | 25 |
| IV. | April 16 | 17 | 11 | 12 | 13 | 14 | 15 |
| V. | April 2 | 3 | 4 | 5 | 6 | Mar. 21 | Apr. 1 |
| VI. | April 23 | 24 | 25 | 19 | 20 | 21 | 22 |
| VII. | April 9 | 10 | 11 | 12 | 13 | 14 | 8 |
| VIII. | April 2 | 3 | Mar. 28 | 29 | 30 | 31 | Apr. 1 |
| IX. | April 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| X. | April 6 | 10 | 11 | 5 | 6 | 7 | 8 |
| XI. | Mar. 26 | 27 | 28 | 29 | 30 | 31 | 25 |
| XII. | April 16 | 17 | 18 | 19 | 13 | 14 | 15 |
| XIII. | April 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| XIV. | Mar. 26 | 27 | 28 | 22 | 23 | 24 | 25 |
| XV. | April 16 | 10 | 11 | 12 | 13 | 14 | 15 |
| XVI. | April 2 | 3 | 4 | 5 | Mar. 30 | 31 | Apr. 1 |
| XVII. | April 23 | 24 | 18 | 19 | 20 | 21 | 22 |
| XVIII. | April 9 | 10 | 11 | 12 | 13 | 7 | 8 |
| XIX. | April 2 | Mar. 27 | 28 | 29 | 30 | 13 | Apr. 1 |

TO make use of the preceding Table, find the Sunday-Letter for the year in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime in the same line under the Sunday-Letter, you have the day of the month on which *Easter* falleth that year. But note, That the name of the month is set on the left hand, or just with the figure, and followeth not as in other tables by descent, but collateral.

# A TABLE OF THE MOVEABLE FEASTS,

FROM 1805 TO 1856.

| The Year of our Lord. | Golden Number. | The Epact. | Sunday-Letter. | Sundays after Epiph. | Septugesima Sunday. | The First Day of Lent. | Easter Day. | Rogation Sunday. | Ascension Day. | Whit Sunday. | Sundays after Trinity. | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1805 | 1 | 0 | F | 4 | Feb. 10 | Feb. 27 | Apr. 14 | May 19 | May 23 | June 2 | 24 | Dec. 1 |
| 1806 | 2 | 11 | E | 3 | 2 | 19 | 6 | 11 | 15 | May 25 | 25 | Nov. 30 |
| 1807 | 3 | 22 | D | 2 | Jan. 25 | 11 | Mar 29 | 3 | 7 | 17 | 26 | 29 |
| 1808 | 4 | 3 | CB | 5 | Feb. 14 | Mar. 2 | Apr. 17 | 22 | 26 | June 5 | 23 | 27 |
| 1809 | 5 | 14 | A | 3 | Jan. 29 | Feb. 15 | 2 | 7 | 11 | May 21 | 26 | Dec. 3 |
| 1810 | 6 | 25 | G | 6 | Feb. 18 | Mar. 7 | 22 | 27 | 31 | June 10 | 23 | 2 |
| 1811 | 7 | 6 | F | 4 | 10 | Feb. 27 | 14 | 19 | 23 | 2 | 24 | 1 |
| 1812 | 8 | 17 | ED | 2 | Jan. 26 | 12 | Mar. 29 | 3 | 7 | May 17 | 26 | Nov. 29 |
| 1813 | 9 | 28 | C | 5 | Feb. 14 | Mar. 3 | Apr. 18 | 23 | 27 | June 6 | 23 | 28 |
| 1814 | 10 | 9 | B | 4 | 6 | Feb. 23 | 10 | 15 | 19 | May 29 | 24 | 27 |
| 1815 | 11 | 20 | A | 2 | Jan. 22 | 8 | Mar. 26 | Apr. 30 | 4 | 14 | 27 | Dec. 3 |
| 1816 | 12 | 1 | GF | 5 | Feb. 11 | 28 | Apr. 14 | May 19 | 23 | June 2 | 24 | 1 |
| 1817 | 13 | 12 | E | 3 | 2 | 19 | 6 | 11 | 15 | May 25 | 25 | Nov. 30 |
| 1818 | 14 | 23 | D | 1 | Jan. 18 | 4 | Mar. 22 | Apr. 26 | Apr. 30 | 10 | 27 | 29 |
| 1819 | 15 | 4 | C | 4 | Feb. 7 | 24 | Apr. 11 | May 16 | May 20 | 30 | 24 | 28 |
| 1820 | 16 | 15 | BA | 3 | Jan. 30 | 16 | 2 | 7 | 11 | 21 | 26 | Dec. 3 |
| 1821 | 17 | 26 | G | 6 | Feb. 18 | Mar. 7 | 22 | 27 | 31 | June 10 | 23 | 2 |
| 1822 | 18 | 7 | F | 3 | 3 | Feb. 20 | 7 | 12 | 16 | May 26 | 25 | 1 |
| 1823 | 19 | 18 | E | 2 | Jan. 26 | 12 | Mar. 30 | 4 | 8 | 18 | 26 | Nov. 30 |
| 1824 | 1 | 0 | DC | 5 | Feb. 15 | Mar. 3 | Apr. 18 | 23 | 27 | June 6 | 23 | 28 |
| 1825 | 2 | 11 | B | 3 | Jan. 30 | Feb. 16 | 3 | 8 | 12 | May 22 | 25 | 27 |
| 1826 | 3 | 22 | A | 2 | 22 | 8 | Mar. 26 | Apr. 30 | 4 | 14 | 27 | Dec. 3 |
| 1827 | 4 | 3 | G | 5 | Feb. 11 | 28 | Apr. 15 | May 20 | 24 | June 3 | 24 | 2 |
| 1828 | 5 | 14 | FE | 3 | 3 | 20 | 6 | 11 | 15 | May 25 | 25 | Nov. 30 |
| 1829 | 6 | 25 | D | 5 | 15 | Mar. 4 | 19 | 24 | 28 | June 7 | 23 | 29 |
| 1830 | 7 | 6 | C | 4 | 7 | Feb. 24 | 11 | 16 | 20 | May 30 | 24 | 28 |
| 1831 | 8 | 17 | B | 3 | Jan. 30 | 16 | 3 | 8 | 12 | 22 | 25 | 27 |
| 1832 | 9 | 28 | AG | 6 | Feb. 19 | Mar. 7 | 22 | 27 | 31 | June 10 | 23 | Dec. 2 |
| 1833 | 10 | 9 | F | 3 | 3 | Feb. 20 | 7 | 12 | 16 | May 26 | 25 | 1 |
| 1834 | 11 | 20 | E | 2 | Jan. 26 | 12 | Mar. 30 | 4 | 8 | 18 | 26 | Nov. 30 |
| 1835 | 12 | 1 | D | 5 | Feb. 15 | Mar. 4 | Apr. 19 | 24 | 28 | June 7 | 23 | 29 |
| 1836 | 13 | 12 | CB | 3 | Jan. 31 | Feb. 17 | 3 | 8 | 12 | May 22 | 25 | 27 |
| 1837 | 14 | 23 | A | 2 | 22 | 8 | Mar. 26 | Apr. 30 | 4 | 14 | 27 | Dec. 3 |
| 1838 | 15 | 4 | G | 5 | Feb. 11 | 28 | Apr. 15 | May 20 | 24 | June 3 | 24 | 2 |
| 1839 | 16 | 15 | F | 2 | Jan. 27 | 13 | Mar. 31 | 5 | 9 | May 19 | 26 | 1 |
| 1840 | 17 | 26 | ED | 5 | Feb. 16 | Mar. 4 | Apr. 19 | 24 | 28 | June 7 | 23 | Nov. 29 |
| 1841 | 18 | 7 | C | 4 | 7 | Feb. 24 | 11 | 16 | 20 | May 30 | 24 | 28 |
| 1842 | 19 | 18 | B | 2 | Jan. 23 | 9 | Mar. 27 | 1 | 5 | 15 | 26 | 27 |
| 1843 | 1 | 0 | A | 5 | Feb. 12 | Mar. 1 | Apr. 16 | 21 | 25 | June 4 | 24 | Dec. 3 |
| 1844 | 2 | 11 | GF | 4 | 4 | Feb. 21 | 7 | 12 | 16 | May 26 | 25 | 1 |
| 1845 | 3 | 22 | E | 1 | Jan. 19 | 5 | Mar. 23 | Apr. 27 | 1 | 11 | 27 | Nov. 30 |
| 1846 | 4 | 3 | D | 4 | Feb. 8 | 25 | Apr. 12 | May 17 | 21 | 31 | 24 | 29 |
| 1847 | 5 | 14 | C | 3 | Jan. 31 | 17 | 4 | 9 | 13 | 23 | 25 | 28 |
| 1848 | 6 | 25 | BA | 6 | Feb. 20 | Mar. 8 | 28 | 23 | June 1 | June 11 | 23 | Dec. 3 |
| 1849 | 7 | 6 | G | 4 | 4 | Feb. 21 | 8 | 13 | May 17 | May 27 | 25 | 2 |
| 1850 | 8 | 17 | F | 2 | Jan. 27 | 13 | Mar. 31 | 5 | 9 | 19 | 26 | 1 |
| 1851 | 9 | 28 | E | 5 | Feb. 16 | Mar. 5 | Apr. 20 | 25 | 29 | June 8 | 23 | Nov. 30 |
| 1852 | 10 | 9 | DC | 4 | 8 | Feb. 25 | 11 | 16 | 20 | May 30 | 24 | 28 |
| 1853 | 11 | 20 | B | 2 | Jan. 23 | 9 | Mar. 27 | 1 | 5 | 15 | 26 | 27 |
| 1854 | 12 | 1 | A | 5 | Feb. 12 | Mar. 1 | Apr. 16 | 21 | 25 | June 4 | 24 | Dec. 3 |
| 1855 | 13 | 12 | G | 4 | 4 | Feb. 21 | 8 | 13 | 17 | May 27 | 25 | 2 |

TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

| Easter Day. | Sundays after Epiph. | Septuagesima Sunday. | The First Day of Lent. | Rogation Sunday. | Ascension Day | Whit Sunday. | Sundays after Trinity | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|
| Mar. 22 | 1 | Jan. 18 | Feb. 4 | Ap. 26 | Ap. 30 | May 10 | 27 | Nov. 29 |
| 23 | 1 | 19 | 5 | 27 | May 1 | 11 | 27 | 30 |
| 24 | 1 | 20 | 6 | 28 | 2 | 12 | 27 | Dec. 1 |
| 25 | 2 | 21 | 7 | 29 | 3 | 13 | 27 | 2 |
| 26 | 2 | 22 | 8 | 30 | 4 | 14 | 27 | 3 |
| 27 | 2 | 23 | 9 | May 1 | 5 | 15 | 26 | Nov. 27 |
| 28 | 2 | 24 | 10 | 2 | 6 | 16 | 26 | 28 |
| 29 | 2 | 25 | 11 | 3 | 7 | 17 | 26 | 29 |
| 30 | 2 | 26 | 12 | 4 | 8 | 18 | 26 | 30 |
| 31 | 2 | 27 | 13 | 5 | 9 | 19 | 26 | Dec. 1 |
| Apr. 1 | 3 | 28 | 14 | 6 | 10 | 20 | 26 | 2 |
| 2 | 3 | 29 | 15 | 7 | 11 | 21 | 26 | 3 |
| 3 | 3 | 30 | 16 | 8 | 12 | 22 | 25 | Nov. 27 |
| 4 | 3 | 31 | 17 | 9 | 13 | 23 | 25 | 28 |
| 5 | 3 | Feb. 1 | 18 | 10 | 14 | 24 | 25 | 29 |
| 6 | 3 | 2 | 19 | 11 | 15 | 25 | 25 | 30 |
| 7 | 3 | 3 | 20 | 12 | 16 | 26 | 25 | Dec. 1 |
| 8 | 4 | 4 | 21 | 13 | 17 | 27 | 25 | 2 |
| 9 | 4 | 5 | 22 | 14 | 18 | 28 | 25 | 3 |
| 10 | 4 | 6 | 23 | 15 | 19 | 29 | 24 | Nov. 27 |
| 11 | 4 | 7 | 24 | 16 | 20 | 30 | 24 | 28 |
| 12 | 4 | 8 | 25 | 17 | 21 | 31 | 24 | 29 |
| 13 | 4 | 9 | 26 | 18 | 22 | June 1 | 24 | 30 |
| 14 | 4 | 10 | 27 | 19 | 23 | 2 | 24 | Dec. 1 |
| 15 | 5 | 11 | 28 | 20 | 24 | 3 | 24 | 2 |
| 16 | 5 | 12 | Mar. 1 | 21 | 25 | 4 | 24 | 3 |
| 17 | 5 | 13 | 2 | 22 | 26 | 5 | 23 | Nov. 27 |
| 18 | 5 | 14 | 3 | 23 | 27 | 6 | 23 | 28 |
| 19 | 5 | 15 | 4 | 24 | 28 | 7 | 23 | 29 |
| 20 | 5 | 16 | 5 | 25 | 29 | 8 | 23 | 30 |
| 21 | 5 | 17 | 6 | 26 | 30 | 9 | 23 | Dec. 1 |
| 22 | 6 | 18 | 7 | 27 | 31 | 10 | 23 | 2 |
| 23 | 6 | 19 | 8 | 28 | June 1 | 11 | 23 | 3 |
| 24 | 6 | 20 | 9 | 29 | 2 | 12 | 22 | Nov. 27 |
| 25 | 6 | 21 | 10 | 30 | 3 | 13 | 22 | 28 |

Note, That every Bissextile or Leap Year, the number of Sundays after Epiphany will be the same as if *Easter-Day* had fallen one day later than it really does. And for the same reason, one day must in every Leap Year be added to the day of the month given by the Table for *Septuagesima-Sunday*; and the like must be done for the First Day of *Lent*, commonly called *Ash-Wednesday*, unless the Table gives some day in the month of *March* for it; for in that case the day given in the Table is the right day.

TABLE to find EASTER from the Year 1900 to 2199 inclusive.

| Gol. N. | D. of M. | S L |
|---|---|---|
| XIV. | Mar. 22 | D |
| III. | 23 | E |
| | 24 | F |
| XI. | 25 | G |
| | 26 | A |
| XIX. | 27 | B |
| VIII. | 28 | C |
| | 29 | D |
| XVI. | 30 | E |
| V. | 31 | F |
| | April 1 | G |
| XIII. | 2 | A |
| II. | 3 | B |
| | 4 | C |
| X. | 5 | D |
| | 6 | E |
| XVIII. | 7 | F |
| VII. | 8 | G |
| | 9 | A |
| XV. | 10 | B |
| IV. | 11 | C |
| | 12 | D |
| XII. | 13 | E |
| I. | 14 | F |
| | 15 | G |
| IX. | 16 | A |
| XVII. | 17 | B |
| VI. | 18 | C |
| | 12 | D |
| | 20 | E |
| | 21 | F |
| | 22 | G |
| | 23 | A |
| | 24 | B |
| | 25 | C |

THE Golden Numbers in the foregoing Calendar will point out the days of the Paschal Full Moons till the year of our Lord 1900; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used as is necessary for finding the Paschal Full Moons and the Feast of *Easter* from the year 1900, to the year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted for finding *Easter* till the year 1899.

General TABLES for finding the DOMINICAL or SUNDAY-LETTER, and the Places of the GOLDEN NUMBERS in the Calendar.

TABLE I.

| 6 | 5 | 4 | 3 | 2 | 1 | 0 |
|---|---|---|---|---|---|---|
| B | C | D | E | F | G | A |
| | | | | 1600 | 1700 | 1800 |
| 1900 2000 | 2100 | 2200 | 2300 2400 | 2500 | 2600 | 2700 2800 |
| 2900 | 3000 | 3100 3200 | 3300 | 3400 | 3500 3600 | 3700 |
| 3800 | 3900 4000 | 4100 | 4200 | 4300 4400 | 4500 | 4600 |
| 4700 4800 | 4900 | 5000 | 5100 5200 | 5300 | 5400 | 5500 5600 |
| 5700 | 5800 | 5900 6000 | 6100 | 6200 | 6300 6400 | 6500 |
| 6600 | 6700 6800 | 6900 | 7000 | 7100 7200 | 7300 | 7400 |
| 7500 7600 | 7700 | 7800 | 7900 8000 | 8100 | 8200 | 8300 8400 |
| 8500 | &c. | | | | | |

TO find the Dominical or Sunday-Letter for any given year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: divide the sum by 7; and if there is no remainder, then A is the Sunday-Letter: but if any number remaineth, then the letter which standeth under that number at the top of the Table is the Sunday-Letter.

TABLE II.

| 1 | 2 Years of our Lord. | 3 | 1 | 2 Years of our Lord. | 3 |
|---|---|---|---|---|---|
| B | 1600 | 0 | B | 5200 | 15 |
| | 1700 | 1 | | 5300 | 16 |
| | 1800 | 1 | | 5400 | 17 |
| | 1900 | 2 | | 5500 | 17 |
| B | 2000 | 2 | B | 5600 | 17 |
| | 2100 | 2 | | 5700 | 18 |
| | 2200 | 3 | | 5800 | 18 |
| | 2300 | 4 | | 5900 | 19 |
| B | 2400 | 3 | B | 6000 | 19 |
| | 2500 | 4 | | 6100 | 19 |
| | 2600 | 5 | | 6200 | 20 |
| | 2700 | 5 | | 6300 | 21 |
| B | 2800 | 5 | B | 6400 | 20 |
| | 2900 | 6 | | 6500 | 21 |
| | 3000 | 6 | | 6600 | 22 |
| | 3100 | 7 | | 6700 | 23 |
| B | 3200 | 7 | B | 6800 | 22 |
| | 3300 | 7 | | 6900 | 23 |
| | 3400 | 8 | | 7000 | 24 |
| | 3500 | 9 | | 7100 | 24 |
| B | 3600 | 8 | B | 7200 | 24 |
| | 3700 | 9 | | 7300 | 25 |
| | 3800 | 10 | | 7400 | 25 |
| | 3900 | 10 | | 7500 | 26 |
| B | 4000 | 10 | B | 7600 | 26 |
| | 4100 | 11 | | 7700 | 26 |
| | 4200 | 12 | | 7800 | 27 |
| | 4300 | 12 | | 7900 | 28 |
| B | 4400 | 12 | B | 8000 | 27 |
| | 4500 | 13 | | 8100 | 28 |
| | 4600 | 13 | | 8200 | 29 |
| | 4700 | 14 | | 8300 | 29 |
| B | 4800 | 14 | B | 8400 | 29 |
| | 4900 | 14 | | 8500 | 30 |
| | 5000 | 15 | | &c. | |
| | 5100 | 16 | | | |

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years, betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds, and note the number or cipher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye side-ways to the left hand, and in the first column you will find the month and Day, to which that Golden Number ought to be prefixed in the Calendar during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

TABLE III.

| Paschal Full Moon. | Sund. Letter. | THE GOLDEN NUMBERS. | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| March 21 | C | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 |
| 22 | D | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 |
| 23 | E | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 |
| 24 | F | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 |
| 25 | G | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 |
| March 26 | A | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 |
| 27 | B | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 |
| 28 | C | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 |
| 29 | D | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 |
| 30 | E | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 |
| March 31 | F | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 |
| April 1 | G | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 |
| 2 | A | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 |
| 3 | B | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 |
| 4 | C | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 |
| April 5 | D | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 |
| 6 | E | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 |
| 7 | F | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 |
| 8 | G | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 |
| 9 | A | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 |
| April 10 | B | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 |
| 11 | C | 28 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 |
| 12 | D | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 |
| 13 | E | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 |
| 14 | F | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 |
| April 15 | G | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 |
| 16 | A | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 |
| 17 | B | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 |
| 17 | B | | | | | | | | | | | | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 |
| 18 | C | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | | | | | | | | |
| April 18 | C | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 |

## *The ORDER for MORNING and EVENING PRAYER*

## THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of *England*, by the authority of Parliament, in the second year of King *Edward* VI.

THE ORDER FOR

# MORNING PRAYER.*

## DAILY THROUGHOUT THE YEAR.

**At the beginning of Morning Prayer the minister shall read, with a loud voice, some one or more of these sentences of the scriptures that follow ; and then he shall say that which is written after the said sentences.†**

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your heart,‡ and not your garments, and

* PRAYER is the offering up of our desires to God, for things lawful and needful, with an humble confidence to obtain them through the mediation of Christ. And Common Prayer is founded upon our Saviour's promise, that if two shall agree on earth, as touching any thing that they shall ask in his name, it shall be done for them of his Father which is in heaven.

† That we may not rush unprepared upon so sacred a work as God's worship ; it is properly introduced by several sentences out of the Old and New Testament, exhorting, inviting, and entreating men, to turn to God by repentance.

‡ Under the Mosaic law it was customary with the Jews, in times of public penitence, to shew many outward marks of it, such as rending their clothes, throwing ashes upon their heads, and sitting in the dust. But as these outward signs were too often abused to the purposes of hypocrisy ; the prophet therefore

turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure

recommends a real contrition and change of the heart, preferable to any such external appearances.

heart and humble voice, unto the throne of the heavenly grace, saying after me :*

A general confession to be said of the whole congregation, after the minister, all kneeling.

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.†

The absolution or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers, Amen.

* This exhortation is a very judicious preparation for the solemn work we are entering upon, as it serves to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal.

† This confession is in its form most solemn, in its extent most comprehensive: for it takes in all kinds of sin, both of omission and commission.

Then the minister shall kneel, and say the Lord's prayer with an audible voice: the people also kneeling and repeating it with him, both here, and wheresoever else it is used in divine service.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

Then likewise he shall say,

O Lord, open thou our lips;

*Answ.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us:

*Answ.* O Lord, make haste to help us.

Here all standing up, the priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answ.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answ.* The Lord's name be praised.†

Then shall be said or sung this psalm following; except on Easter-day, upon which another anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino.

PSAL. 95.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great

* The Lord's prayer being added in this place after the confession and absolution, makes the whole, as it were, a short distinct office, and contains an excellent summary of what has been already prayed for, which is now followed by one of another kind, viz. of thanksgiving, which this very properly produces: for till we be reconciled unto God, how can we hope that our other offices will be acceptable, which affords a just reason why we should always attend at the beginning of the services.

† The short petitions before we enter upon the office of praise seem very proper after the confession of sin, which naturally inspires us with humility and a deeper sense of our own inability to please God without his assistance.

God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall follow the Psalms† in order as they are appointed; and at the end of every psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be read distinctly with an audible voice the first lesson, taken out of the Old Testament, as is appointed in the calendar (except there be proper lessons assigned for that day:) he that readeth, so stand-

* This ninety-fifth psalm has been properly termed the invitatory psalm, because it is calculated to all the offices of divine worship, first to thanksgiving, O come let us sing unto the Lord, &c. secondly, to prayer, O come let us worship, &c. thirdly, hearing, To-day if you will hear his voice, &c. It is therefore fitly placed before the psalms, which relate to all those.

† After the psalms follow the lessons. For having (according to the exhortation) set forth God's most worthy praise, we proceed to hear his most holy word. And when the soul has been exalted by acts of praise, it is the more awakened to pious meditation opened to us in the scriptures: and when delighted with beholding the wondrous things of God's law, it eagerly returns to thanksgiving.

ing, and turning himself, as he may be best heard of all such as are present. And after that, shall be said or sung in English the hymn called Te Deum laudamus, daily throughout the year.

Note, That before every lesson the minister shall say, Here beginneth such a chapter, or verse of such a chapter, of such a book: and after every lesson, Here endeth the first or the second lesson.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee cherubin and seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of martyrs: praise thee.

The holy church thro'out all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son:

Also the Holy Ghost: the Comforter.

Thou art the king of glory: O Christ;

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Or this canticle:
Benedicite, omnia opera Domini.

O ALL ye works of the Lord: bless ye the Lord: praise him, and magnify him for ever.

O ye angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye sun and moon, bless ye the Lord: praise him, and magnify him for ever.

O ye stars of heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye showers and dew, bless ye the Lord: praise him, and magnify him for ever.

O ye winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye fire and heat, bless ye the Lord: praise him, and magnify him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnify him for ever.

O ye dews and frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnify him for ever.

O ye ice and snow, bless ye the Lord: praise him, and magnify him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnify him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye mountains and hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye green things upon the earth, bless ye

the Lord: praise him, and magnify him for ever.

O ye wells, bless ye the Lord: praise him, and magnify him for ever.

O ye seas and floods, bless ye the Lord: praise him, and magnify him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him, and magnify him for ever.

O all ye fowls of the air, bless ye the Lord: praise him, and magnify him for ever.

O all ye beasts and cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye children of men, bless ye the Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be read in like manner the second lesson,* taken out of the New Testament: and after that the hymn following; except when that shall happen to be read in the chapter for the day, or for the gospel on St. John Baptist's day.

Benedictus St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy prophets: which have been since the world began;

* The second lesson is chosen from the New Testament, because it was the second in the course of Revelation, and because in it the law and the prophets are fulfilled and brought to perfection.

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies; might serve him without fear,

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high* hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this psalm.

Jubilate Deo. Psal. 100.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from

* Justly doth this title, as well as that of the Sun of Righteousness, belong to our Saviour. For as the whole creation, after being hid in darkness, is refreshed, and enlivened by the cheering rays of the morning light; and as the traveller is thereby enabled to pursue his journey with safety and certainty; so the world, when buried in the Egyptian darkness of sin and corruption, was revived and enlightened by Jesus Christ; and guided in the path that leads to eternal life.

generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be sung or said the apostles' creed by the minister and the people, standing: except only such days as the creed of St. Athanasius is appointed to be read.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholic church; The communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.*

And after that, these prayers following, all devoutly kneeling; the minister first pronouncing with a loud voice,

The Lord be with you.

*Answ.* And with thy Spirit.

*Minister.* Let us pray

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.†

Then the minister, clerk, and people, shall say the Lord's prayer with a loud voice.

OUR Father, which art in heaven; Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Then the priest, standing up, shall say,

* The rehearsal of the creed awakens and strengthens our faith in the word we have heard read, and is a good preparative to the prayers which follow, because he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

† The office of prayer which now begins, is preceded by these short ejaculations, to prevent us from entering upon it too abruptly; and by the Lord's prayer, in order to perfect and distinguish it.

O Lord, shew thy mercy upon us;

*Answ.* And grant us thy salvation.

*Priest.* O Lord, save the king;

*Answ.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy ministers with righteousness;

*Answ.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people;

*Answ.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord;

*Answ.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us;

*Answ.* And take not thy Holy Spirit from us.

Then shall follow three collects; the first of the day, which shall be the same that is appointed at the communion; the second for peace; the third for grace to live well. And the two last collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

The second collect, for peace.

O GOD, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third collect, for grace.

O LORD our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

In quires and places where they sing, here followeth the anthem.

Then these five prayers following are to be read here, except when the litany is read; and then only the two last are to be read, as they are there placed.

A prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech

thee with thy favour to behold our most gracious sovereign lord KING GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A prayer for the royal family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious QUEEN CHARLOTTE, their royal highnesses, GEORGE, PRINCE OF WALES, the PRINCESS OF WALES, and all the royal family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, thro' Jesus Christ our Lord. Amen.*

A prayer for the clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; grant this, O Lord, for the honour of our advocate and mediator Jesus Christ. Amen.†

A prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy

* To pray for the king and the royal family, is not only our duty, as we are taught by St. Paul, 1 Tim. ii. 2, but likewise it is shewing a proper regard to our interest: because, if it is for the welfare of a nation that its governors should be righteous, it must certainly be wisdom to implore God's assistance to enable them to become so.

† No less is it reasonable that men should pray for their spiritual guides, and for a blessing upon their labours: because tho' Paul plant and Apollos water, yet it is God that must give the increase.

servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlasting. Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.†

* This prayer of St. Chrysostom has been used in the service of the Greek church above one thousand three hundred years: and the several petitions which have been offered up in separate collects are summed up in this.

† This benedictory prayer of St. Paul contains the sum and substance of Christianity, shewing that the blessings of the gospel are derived from the love of God; obtained through the grace of our Lord Jesus Christ, and conveyed to us by the fellowship of the Holy Ghost.

*Here endeth the order of Morning Prayer throughout the year.*

## THE ORDER FOR

# EVENING PRAYER,

### DAILY THROUGHOUT THE YEAR.

At the beginning of Evening Prayer, the minister shall read with a loud voice, some one or more of these sentences of the scriptures that follow; and then he shall say that which is written after the said sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God,

thou wilt not despise. *Psal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil, *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified, *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here

present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

A general confession to be said of the whole congregation, after the minister, all kneeling.

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The absolution or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

Then the minister shall kneel and say the Lord's prayer: the people also kneeling, and repeating it with him.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as

we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips;

*Answ.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us:

*Answ.* O Lord, make haste to help us.

Here all standing up, the priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answ.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answ.* The Lord's name be praised.

Then shall be said or sung the Psalms* in order as they are appointed. Then a lesson of the Old Testament, as is appointed; and after that Magnificat, (or the song of the blessed Virgin Mary) in English, as followeth.

† Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.‡

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry

* Psalms of praise and thanksgiving to God, as they are proper at all times, so they are never more suitable than when we are under a joyful sense of pardon and reconciliation with him.

† Magnificat, and the psalm which follows after, succeed the lesson properly as testimonies of our gratitude to God for the light of his revelation.

‡ On this passage the church of Rome seems to have founded, in some measure, that adoration which she pays to the Virgin Mary; through a mistaken interpretation of the word blessed; which, in the scriptures, when it relates to a human person, generally signifies happy.

with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Or else this psalm, except it be on the nineteenth day of the month, when it is read in the ordinary course of the psalms.

Cantate Domino. Psalm 98.

O SING unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then a lesson of the New Testament, as it is appointed: and after that, Nunc dimittis (or the song of Simeon) in English, as followeth.

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word;

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this psalm; except it be on the twelfth day of the month.

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be said or sung the apostles' creed by the minister and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried. He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy catholic church; The communion of saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

And after that, these prayers following, all devoutly kneeling; the minister first pronouncing with a loud voice,

The Lord be with you;

*Answ.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Then the minister, clerk, and people, shall say the Lord's prayer with a loud voice.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then the priest standing up shall say,

O Lord, shew thy mercy upon us;

*Answ.* And grant us thy salvation.

*Priest.* O Lord, save the king;

*Answ.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy ministers with righteousness;

*Answ.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people;

*Answ.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord;

*Answ.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us;

*Answ.* And take not thy Holy Spirit from us.

Then shall follow three collects; the first of the day; the second for peace; the third for aid against all perils, as hereafter followeth: which two last collects shall be daily said at Evening Prayer without alteration.

The second collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give;* that both our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the

* To this those beautiful lines in Pope's Essay on Man seem to allude

What nothing earthly gives, nor can destroy,
The soul's calm sunshine, and the heart-felt joy,
Is virtue's prize.

merits of Jesus Christ our Saviour. Amen.

The third collect, for aid against all perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. Amen.*

In quires and places where they sing, here followeth the anthem.

A prayer for the king's majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious sovereign, lord KING GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, thro' Jesus Christ our Lord. Amen.

A prayer for the royal family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious QUEEN CHARLOTTE, their royal highnesses, GEORGE, PRINCE OF WALES, the PRINCESS OF WALES, and all the royal family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A prayer for the clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; send down upon our bishops and curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: grant this, O Lord, for the honour of our Advocate

* When the shades of darkness are approaching, we are going to give up ourselves to the defenceless state; and how reasonable is it for us to implore the protection of that God who neither slumbereth nor sleepeth.

and Mediator, Jesus Christ. Amen.

A prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Here endeth the order of Evening Prayer throughout the year.*

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Upon these feasts; Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whit-Sunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this confession of our Christian faith, commonly called, the creed of St. Athanasius, by the minister and people, standing.

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty: and the Holy Ghost almighty.

And yet they are not three almighties: but one almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the Catholic Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another.

But the whole three Persons are co-eternal together: and co-equal.

So that in all things as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess:

that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith: which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.*

* This creed was first published in the eighth century. The condemnatory expressions contained in it, relate only to those who, when they clearly see the truth of the doctrines contained in this creed, perversely shut their eyes against conviction, and choose darkness rather than light.

Here followeth the Litany,* or general supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the ordinary.

O GOD, the Father of heaven: have mercy upon us miserable sinners.

*O God the Father of heaven: have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world: have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief, from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart, from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

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* The Litany signifies, as is expressed in the Rubric, a general supplication: and, according to the apostle's rule, 1 Tim. ii. 1, consists first of a deprecation, that is, of petition against evil, from O God the Father, &c. to In all times of our tribulation, &c. Secondly, prayer, that is, petition for good. Thirdly, intercession, that is, petition for others, from We sinners do beseech, &c. to the end. It is therefore an excellent form of prayer in itself; and, as the people are allowed such a share in the delivery of it with their voice, seems well calculated for devotion.

From fornication, and all other deadly sins; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lighting and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

*Good Lord, deliver us.*

By the mystery of thy holy incarnation: by thy holy nativity and circumcision; by thy baptism, fasting, and temptation,

*Good Lord, deliver us.*

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

*We beseech thee to hear us, good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant GEORGE, our most gracious king and governor;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve our gracious QUEEN CHARLOTTE, their royal highnesses, GEORGE, PRINCE OF WALES, the PRINCESS OF WALES, and all the royal family;

*We beseech thee to hear us, good Lord.*

That it may pease thee to illuminate all bishops,

priests, and deacons, with true knowledge and understanding of thy word; and that both by their preaching and living they may set it forth and shew it accordingly;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the lords of the council, and all the nobility, with grace, wisdom, and understanding;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep the magistrates; giving them grace to execute justice, and to maintain truth;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations, unity, peace, and concord;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for,

the fatherless children, and widows, and all that are desolate and oppressed;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

*We beseech thee to hear us, good Lord.*

Son of God: we beseech thee to hear us.

*Son of God: we beseech thee to hear us.*

O Lamb of God: that takest away the sins of the world;

*Grant us thy peace.*

O Lamb of God: that takest away the sins of the world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Then shall the priest, and the people with him, say the Lord's prayer.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

*Priest.* O Lord, deal not with us after our sins;

*Answ.* Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite

heart, nor the desire of such as be sorrowful; mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, thro' Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us, for thy name's sake.*

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answ.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

*Priest.* O Lord, let thy mercy be shewed upon us;

*Answ.* As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Chris our Lord. Amen.

A prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at

this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Here endeth the Litany.*

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## PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS;

To be used before the two final prayers of the Litany, or of Morning and Evening Prayer.

### PRAYERS.

For rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For fair weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroyit so again; we humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the

fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

In the time of dearth and famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

Or this.

O GOD, merciful Father, who in the time of Elisha the prophet didst suddenly, in Samaria, turn great scarcity and dearth into plenty and cheapness; have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. Amen.

In the time of war and tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son, Jesus Christ our Lord. Amen.

In the time of any common plague or sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague

of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

In the Ember weeks to be said every day for those that are to be admitted into holy orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal church by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Or this.

ALMIGHTY God, the Giver of all good gifts, who of thy divine providence hast appointed divers orders in thy church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy church, through Jesus Christ our Lord. Amen.

A prayer for the high court of parliament, to be read during their session.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the high court of parliament, under our most religious and gracious king at this time assembled: that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy church, the safety, honour, and wel-

fare of our sovereign and his dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries for them, for us, and thy whole church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.*

A collect or prayer, for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [ * *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions; and this we beg for Jesus Christ his sake. Amen.†

* This to be said when any desire the prayers of the congregation.

A prayer that may be said after any of the former.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the

* We are commanded to pray for those in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

† This prayer regards not one peculiar part of the human species, but all men—not one particular sect of Christians, but the universal church of Christ, wheresoever it is founded, and howsoever it is distinguished.—It extends to all that labour under any sort of distress, whether of mind, body, or estate.

pitifulness of thy great mercy loose us; for the honour of Jesus Christ our Mediator and Advocate. Amen.*

## THANKSGIVINGS.

A general thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.†

* This to be said when any that have been prayed for desire to return praise.

For rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of

* Sin indeed is a chain of servitude, from which we can be loosed alone by the grace of God, through Jesus Christ.

† This general thanksgiving presents us, in order, with a comprehensive view of all God's blessings bestowed upon us, both with respect to this life and another; surely the least return we can make for these invaluable blessings must be not only by offering up to him the sacrifice of praise with our lips, but by dedicating our lives to his service in all holiness and righteousness.

man; we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. Amen.

For fair weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation, thro' Jesus Christ our Lord. Amen.

For plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy church, and turned our dearth and scarcity into cheapness and plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

For peace and deliverance from our enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

For restoring public peace at home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; we bless thy holy name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseech-

ing thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

For deliverance from the plague or other common sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy church, thro' Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

# THE COLLECTS,* EPISTLES, AND GOSPELS,

## TO BE USED THROUGHOUT THE YEAR.

Note, that the collect appointed for every Sunday, or for any holy-day that hath a vigil or eve, shall be said at the Evening Service next before.

### The first Sunday in Advent.†

The collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This collect is to be repeated every day, with the other collects in Advent, until Christmas-eve.

The epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer

* They are supposed to be so called, because they are generally collected out of the epistles and gospels that follow them.

† The word Advent signifies the coming or approach; and relates to that remarkable coming of our Saviour by his birth, which we shortly after celebrate. And the offices which are appointed in this season of Advent, are not only designed to prepare us for a due celebration of that event; but also for his second coming to judge the world, that we may then be acceptable in his sight.

than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ,* and make not provision for the flesh, to fulfil the lusts thereof.

The gospel. St. Matt. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna† to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house

* Put ye on the Lord Jesus Christ, i. e. let that purity, holiness, and temperance, which were so remarkable in Christ Jesus, be the constant garb and ornament of your souls.

† The word Hosanna signifies Save, we beseech.

shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The collect.

BLESSED Lord, who hast caused all holy scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.*

The epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning;† that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

* By this collect is plainly pointed out to us, that a further means of preparation for our Lord's coming is a diligent study of the holy scriptures, such as will make a deep impression upon our hearts; and that the best proof of this is when they produce in us patience, afford us comfort, and make us earnestly embrace the hope of everlasting life which they present in Jesus Christ.

† This passage evidently shews that the Bible is a book not de-

The gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass,* then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

signed for the amusement of the idler, or to fill us with that knowledge which puffeth up, but that we may be thereby thoroughly furnished by its instruction, unto all good works.

* As our Saviour thus comforted his disciples by assuring them that the destruction of Jerusalem should be the means of delivering them from the oppression of the Jews; so may every meek and patient follower of Christ comfort himself under every calamity, by the approaching of the day of judgment, when all his sorrows shall be done away, and every oppression shall cease.

The epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The gospel. St. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?* Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold,

* This message from John to inquire whether Jesus was the Messias or not, does not seem to have proceeded from want of faith, but from discontent that Jesus did not exert his power to deliver him from prison. Thus even good men are sometimes apt to be dissatisfied with the dealings of Providence, through not considering for what wise purposes God may suffer them to be tried and afflicted. For had our Saviour delivered John from prison, it would have been so far from being a furtherance to the gospel, that men might have been apt to say, that they two were combined together to advance each others reputation.

I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The collect.

O LORD, raise up (we pray thee) thy power and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.*

The epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again, I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds thro' Christ Jesus.

The gospel. St. John i. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize

* Justly is the Christian life compared to a race, because we diligently pursue a certain regular course, in order to reach the goal of happiness. And we are let and hindered in running this race by the weight of worldly cares and affections, and the sin which doth most easily beset us.

with water; but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the birth-day of CHRIST,* commonly called Christmas-day.

The collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again when he bringeth in the first begotten into the world,† he saith, And let all

* As Christ Jesus was born of a pure Virgin, so must we also be born again from a state of sin and corruption, to a life of righteousness and true holiness. And this we are taught is to be effected through the adoption and grace, and daily renewing of God's Holy Spirit, which he has promised to all that sincerely ask it.

† This passage in particular, as well as this whole epistle in general, tends to prove the Divinity and Majesty of our Redeemer; and shews at once the unspeakable love of God in our re-

the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.* In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

demption, and our indispensable obligation to serve and obey so powerful, so kind a Benefactor.

* The three first verses of this gospel are such an evident proof of our Saviour's divinity, that the most subtle argumentation can hardly evade it.

St. Stephen's day.*
The collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr St. Stephen, who prayed for his murderers to thee. O blessed Jesus, who standeth at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

Then shall follow the collect of the Nativity; which shall be said continually unto new-year's eve.

For the epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.† And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The gospel. St. Matt. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and per-

* The festival of St. Stephen stands first after our Saviour's nativity, because he was the first after his divine Master that suffered martyrdom for the profession of Christianity; and from his example we are taught, that faith in the glory which shall be revealed is the best support under all our afflictions.

† This was he who was afterwards called Paul, who by the grace of God afterwards distinguished himself far more in the support and propagation of Christianity, than he did now in his opposition to it; and became at last a glorious martyr to that cause which he now persecuted.

secute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

St. John the evangelist's day.*

The collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy church, that it being enlightened by the doctrine of thy blessed apostle and evangelist St. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto

* The festival of St. John the evangelist has the second place next to our Lord's nativity, because he was the disciple whom Jesus particularly loved. As he was the youngest of our Lord's disciples, so perhaps it was his early piety that gained him this preference: which should strongly excite us to remember our Creator and Redeemer in the days of our youth.

you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter turning, about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come what is that to thee? follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

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The Innocents' day.*

The collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy

* The slaughter of the innocents is commemorated in the third place after our Lord's birth-day, because it was consequent upon it.

holy name, through Jesus Christ our Lord. Amen.

For the epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The gospel. St. Matt. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream,* saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama

* The particular care of Providence for the preservation of the holy Infant, shews, that Jesus was indeed as he represented himself, the Son of God: and proves that the utmost endeavours of men can never prevent the execution of what God has purposed, nor hurt those whom he protects.

was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

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The Sunday after Christmas-day.*

The collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The gospel. St. Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a

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* Who can consider this amazing condescension of the Son of God, and not be filled with gratitude, with love, towards such a Benefactor! And if he, in whom the fulness of Godhead dwelt bodily, could stoop so low for the salvation of man, what office can we think too low that serves to promote the same glorious end!

dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born son, and he called his name JESUS.*

The Circumcision of Christ.†

The collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lust, we may in all things obey thy blessed will, thro' the same thy Son Jesus Christ our Lord. Amen.

The epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righte-

* Jesus is the same with Joshua in the Old Testament, and signifies a Saviour.

† As circumcision was an outward distinguishing badge of Judaism, so is baptism an outward visible sign of our Christian profession. But as St. Paul assures us, that he only is properly to be called a Jew, who is one inwardly, and that the true circumcision is that of the heart; in the spirit and not in the letter; so baptism will then alone be effectual to salvation, when it is followed by a death unto sin, and a new birth unto righteousness.

ousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child,* his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same collect, epistle, and gospel, shall serve for every day after, unto the Epiphany.

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The Epiphany, or the manifestation of Christ to the Gentiles.†

The collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which

* Jesus submitted to the rite of circumcision, that he might fulfil the law, and shew his approbation of it, till the bringing in of a better dispensation.

† The Epiphany is a festival in which we have particular reason to rejoice. Let us remember that we, being in time past Gentiles in the flesh, were then without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and

know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to youward: How that by revelation he made known unto me the mystery, (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent, that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The gospel. St. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. When Herod

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without God in the world; but now in Christ Jesus, we who sometimes were far off, are made nigh by the blood of Christ.

The wise men were conducted to Christ by the leading of a star, how much rather should we come unto him who are under the guidance of the marvellous light of his gospel.

the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, thro' Jesus Christ our Lord. Amen.*

The epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And

* We are hereby taught to acknowledge that it is of God alone that we are enabled to understand and perform our duty.

be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

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The second Sunday after the Epiphany.

The collect.

ALMIGHTY and everlasting God, who dost

govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.*

The epistle. Rom. xii. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up

* Let us observe here that it is of God's mercies in Christ Jesus that our petitions are heard, and that the peace of mind which flows from the practice of religion is that which is most worthy our pursuit in this world.

to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee,* and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The gospel. St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I

* Though our Lord's furnishing wine on this occasion by miracle shews that a cheerful use of God's creatures, within the bounds of reason and moderation, is lawful; yet we are by no means to suppose from the quantity, that it was intended to promote intemperance.

will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.†

* This is a prophecy that the Gentiles should shortly be called to partake of the blessings and privileges of the gospel; whilst the Jews, who boasted themselves to be God's peculiar people, should, through their unbelief, be rejected.

† A proper knowledge of our

The epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The gospel. St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith?* Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that

selves will always naturally lead us to seek the support and protection of providence.

* That we may offer up an acceptable service to God through Jesus Christ, it is necessary that we have a right faith. For as are our principles, such will be our practice.

way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

### The fifth Sunday after the Epiphany.

The collect.

O LORD, we beseech thee to keep thy church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The gospel. St. Matt. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in

his field.* But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.†

The epistle. 1 St. John iii. 1

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth

* The kingdom of heaven signifies the state of the gospel, the sower is Christ, the field is the world, as our Saviour interprets it at the thirty-seventh and following verses of this chapter, the enemy is the devil, and the tares the children of the wicked one.

† It is evident from this col

himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The gospel. St. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

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lect that one great end of Christ's coming into the world, was to purify unto himself a peculiar people zealous of good works: and that it is absolutely necessary for us to resemble him in holiness here, that we may be like him in happiness hereafter.

The Sunday called Septuagesima, or the third Sunday before Lent.*

The collect.

O LORD we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The gospel. St. Matt. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the la-

* Septuagesima Sunday is so called, because it is seventy days before Easter. Then it was that some of the primitive Christians were used to begin their forty days' abstinence of Lent.

bourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.*

* The true design of this parable is to shew that the Jews, who had the gospel first proposed to them, would be the last in receiving it.

The Sunday called Sexagesima, or the second Sunday before Lent.†

The collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The epistle. 2 Cor. ix. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above

† Sexagesima Sunday is so called, because (reckoning from the Wednesday before it) it is sixty days before Easter.

measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must need glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: a sower went out to sow his seed; and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and

be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root; which for awhile believed, and in time of temptation fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent*.

The collect.

O LORD, who hast taught us that all our doing without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophe-

* Quinqua'gesima Sunday is so called, because it is fifty days before Easter.

cies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent,* commonly called Ash-Wednesday.†

The collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This collect is to be read every day in Lent, after the collect appointed for the day.

For the epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The gospel. St. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces,

* Lent is so called from the antient name of March, which by the Saxons was named Lenet, Monat, because the days then begin to exceed the nights in length. For this reason, as the forty day's abstinence are generally a part of this month, they were therefore called Lent.

† Ash-Wednesday is so called from the antient custom of fasting that day in sackcloth and ashes.

that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

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The first Sunday in Lent.

The collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The gospel. St. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him

The second Sunday in Lent.

The collect.

ALMIGHTY God, who seest that we have no power of ourselves, to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, thro' Jesus Christ our Lord. Amen.*

* How much does it concern us to make God our friend, for then are we sure that greater is he that is for us, than they which are against us.

The epistle. 1 Thes. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The gospel. St. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

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The third Sunday in Lent.
The collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our ene-

mies through Jesus Christ our Lord. Amen.*

The epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The gospel. St. Luke ix. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom di-

* If we expect our prayers to be heard, we must be careful to offer them up with faith, sincerity, and fervency. For how shall we hope that God will regard those prayers which we pay no attention to ourselves?

vided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

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The fourth Sunday in Lent.

The collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The epistle. Gal. iv. 21

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are

the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were

filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

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The fifth Sunday in Lent.
The collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The epistle. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The gospel. St. John viii. 14.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory;

there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? And the prophets are dead: Whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.* Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled

* That is, before Abraham was born I had an existence. This passage appears to be an evident proof of our Lord's divinity.

himself, and became obedient unto death, even the death of the cross.* Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The gospel. St. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.† And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them

* Since Christ Jesus, who was the brightness of his Father's Glory, and the express image of his Person, designed to make himself of no reputation, and to suffer death upon the cross for our salvation, we ought to think no condescension too low, no office too mean, that may serve to advance the good of our fellow-creatures, and promote the same glorious end.

† A miserable example of the fatal effects of covetousness, and a standing monument of God's vengeance; which should deter mankind from sacrificing conscience to worldly gain; for which this wretch betrayed his Master, Friend, and Saviour, and cast away his own soul.

for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you; Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children.* Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the gover-

* The weight of this imprecation lies heavy on that nation to this day, by the destruction of their city, and their miserable dispersion into all parts of the world.

nor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him: He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God,

my God, why hast thou forsaken me? Some of them that stood there, when they had heard that, said, This man calleth for Elias: And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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Monday before Easter.

For the epistle. Isa. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none

* It should seem as if these saints were disciples, who had died but lately. For when they went into the city, they were known by the persons who saw them; which could not well have happened, had they not been their cotemporaries. By their resurrection, it was demonstrated that the power of death and the grave was broken, and an earnest given of a general resurrection from the dead.

to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them thro' the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear?* Return for thy servants'

* This does not imply that God was the cause and author of the wickedness of the Jews: but that he, seeing their obstinacy

sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them, they were not called by thy name.

The gospel. St. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his

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and wilful hardness of heart, had suffered them to go astray, and, in just judgment upon them, had left them to themselves.

disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth as it it written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* And when they had sung an hymn, they went out into the mount of Olives. And Jesus said unto them, all ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow

* Until that day that I drink it new in the kingdom of God: i. e. till after my resurrection,

twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth him sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again; (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.* And Jesus answered, and said

* Observe here Peter's modesty in the relation of this even.

unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes: and Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.* And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the ser-

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For though it was he, (as we are told by St. John) that cut off Malchus' ear, yet he forebore having his name mentioned: though the action was a proof of his zeal for his master's service.

* It should have been translated, they all agreed that he was guilty of a capital crime, viz. blasphemy.

vants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the epistle. Isa. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? Let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a

* This portion of scripture contains so exact a description of the barbarous indignities our Saviour suffered, and of his meek deportment under them, as seems more like a history, than a prophecy which was fulfilled several hundred years after.

fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? for he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom you call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon

him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.* And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, My God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he

* That this darkness was not occasioned by a natural eclipse is evident, because it was full moon then. A natural eclipse never happening, except when the moon is about the change. Besides the darkness occasioned by eclipses of the sun never continues above twelve or fifteen minutes. Wherefore it must have been produced by a divine power, in a manner we are not able to explain.

calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The epistle. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary, that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and

unto them that look for him shall he appear the second time without sin unto salvation.

The gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover.* And the chief priests and scribes sought how they might kill him; or they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And

* The passover was so called and observed in commemoration of the Israelites' departure out of Egypt, when the destroying angel, which put to death the first-born of the Egyptians, passed over the houses of the Israelites without entering therein, Exod. xii. 11. Hence also the lamb which was killed on these occasions was called the passover; which was eaten with unleavened bread. This was a representation of Christ, the true paschal Lamb, who was sacrificed for us.

he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; * this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called Benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that

* As if he had said, This is the representation of my body, which is given to death for you. Do it no longer in commemoration of the deliverance from Egypt, but in remembrance of me, who, by dying for you, will bring you out of the spiritual bondage of sin, (a bondage far worse than the Egyptian) into the glorious liberty of the children of God. Do it in a thankful remembrance of me, who, by laying down my life, will ransom you from death and hell; and set open the gates of heaven, that you may enter immortality in triumph.

thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives: and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus

far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who it is that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further

witness? for we ourselves have heard of his own mouth.

## Thursday before Easter.

The epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. * But let a man examine himself, and so let him eat of that bread, and drink of that cup. † For he that eateth and drinketh unworthily, eateth and

* That is, whosoever by the irregular indecent practice before mentioned, shall profane this holy sacrament, they treat Christ with a contempt like his murderers.

† That is, before every approach to this sacrament, it is proper that a man examine into the disposition of his mind, that he come with due reverence to so holy an ordinance, and with charity to those for whom Christ died.

drinketh damnation to himself, not discerning the Lord's body. * For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and

* That is, he that eateth and drinketh in the indecent and disorderly manner in which the Corinthians did (whom St. Paul reproves) provokes God to inflict his judgments upon them, as he did upon the Corinthians.

Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree what shall be done in the dry? And

there were also two other male actors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the Chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.
The collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family,

for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is

written of me,) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said,

Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called, the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished:* and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they

* Which was as if he had said, "All types and prophecies concerning me are now fulfilled,—God's justice is satisfied,—and the great work of man's redemption is accomplished."

might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

Easter Even.

The collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The gospel. St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.* Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-day.

At Morning Prayer, instead of the psalm, O come let us sing, &c. these anthems shall be sung or said.

CHRIST our passover is sacrificed for us: therefore let us keep the feast; Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1. Cor. v. 7.

CHRIST being raised from the dead dieth no more death hath no more dominion over him. For in that he died, he died unto sin once: but in

* Though it was very unlikely that a company of poor dispirited persons should engage in such an undertaking, as the carrying off the body would not have been serviceable to their interest; yet the care which the Jews took to prevent it, afforded another strong proof of Christ's resurrection; because under the custody of such a guard, it was improbable that his disciples should attempt to remove the body:—But as it was removed, and the sepulchre left empty, notwithstanding, it must have been done by a divine power. Thus God not only frustrates the counsels of the wicked, but makes them instruments to his glory.

that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead; and become the first fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

The collect.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved,

and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.*

Monday in Easter-week.

The collect.

ALMIGHTY God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published thro'-out all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing

* It is worthy to be observed in general, concerning the portion of scripture appointed for this day's gospel, that the testimo-

good, and healing all that were oppressed of the devil: for God was with him.* And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

The gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have

nies of our Lord's resurrection contained in it, Go on (to use David's expression) from strength to strength, and shine, as it were, more and more unto the perfect day.

* The life of Christ was solitary, but social. And he certainly is the best Christian, who is actively employed in promoting the welfare of his fellow-creatures.

redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

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### Tuesday in Easter-week.

#### The collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.* And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all

* Who can sufficiently admire the wisdom and goodness of God, who in the work of our redemption hath so amazingly brought good out of evil: and converted the malicious designs of the Jews into a means of promoting the salvation of mankind! Well may we say with St. Paul, Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

things, from which ye could not be justified by the law of Moses.* Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The gospel. St Luke xxiv .36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them. These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ, to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our

* That is, through the meritorious death of Jesus Christ, all whoso truly believe as to repent and forsake their iniquities, shall be cleared and acquitted from the guilt and condemnation of those sins, from which they could not have been exempted by the law of Moses.

justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.* Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my

* By overcoming the world is meant the getting above the temptations of this wicked world, its evil principles and practices, its pomps and vanities. And the faith, by which this victory is obtained, implies a firm assent to our Saviour's doctrines, a stedfast reliance upon the merit of his sufferings, and an assured expectation of his glorious promises.

Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The epistle. 1 St. Pet ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The gospel. St. John. x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep.* But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catch-

* This allusion was very proper and pertinent with regard to the Jews, because the greatest part of the wealth and improvement of their country consisted in sheep.

eth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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The third Sunday after Easter.

The collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The gospel. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father.* Then said some of his dis-

* That is, "I shall shortly die: and though in three days

ciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, A little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask, him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again, A little while aud ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I shall rise again; yet even then I must stay with you but a short time, because I must ascend into heaven."

The fourth Sunday after Easter.

The collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.* Wherefore lay apart all filthiness

* This passage contains a seasonable reproof to all of any persuasion, who make the warmth of their zeal either a pretence, or

and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter* will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

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The fifth Sunday after Easter.

The collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things

a real occasion, of gratifying the bitterness of their own disposition. For, be our intentions ever so sincere, that method of promoting religion is certainly very wrong, which is carried on by heat and fury, uncharitableness and contention.

* The Holy Spirit is here called the Advocate or Comforter, and he did the part of an advocate, in respect of Christ and his gospel, by convincing the world of its sin in rejecting him—by confirming the apostles' testimony of him by signs and wonders—and by pleading their cause before kings and rulers. He did the part of a comforter by consoling and supporting the apostles and believers, in all their troubles; filling their hearts with joy and gladness.

that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The epistle. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with

me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

The collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.* When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon

* This happened about ten days after the feast of Pentecost. And the Holy Spirit was thus given to the apostles, to render them powerful witnesses of our Lord's resurrection—to qualify them to give an exact account, as far as divine wisdom saw it necessary, of what our Saviour did and taught—and that they might be enabled to acquaint all Christians with all such truths as were necessary to salvation; and to declare unto them by the spirit of prophecy what should be hereafter.

you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The collect.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with

* He that believeth in the gospel and is baptized, shall by virtue of that faith and baptism, be put into a state of salvation; so that if he continue in that faith, and do not wilfully recede from his baptismal covenant, he shall actually be saved. But he that perversely and contemptuously rejects the gospel, even when he is convinced of its truth and divine authority; he shall not partake in the benefits of Christ's redemption—shall not see light—for the wrath of God abideth on him. John iii. 36.

great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The epistle. 1 St. Peter. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The gospel. St. John xv. 26. and part of the xvi. chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that, when the time shall come, ye may remember that I told you of them.

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Whit-Sunday
The collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit,

one God, world without end. Amen.

For the epistle. Acts ii. 1.

WHEN the day of Pentecost* was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but

* It was called Pentecost from its being the fiftieth day after the second day of the feast of the passover. It was observed by the Jews as a feast of thanksgiving for the gathering in their harvest, and reaping it in freedom from Egyptian servitude. This festival of Whitsunday which is kept at the same time by Christians, is supposed to have been so called from the white garments, which the persons baptized in the antient church at this season, were used to wear as an emblem of that purity which became their profession.

ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

### Monday in Whitsun-week.
### The collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right

judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The gospel. St. John iii. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

Tuesday in Whitsun-week.
The collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the epistle. Acts viii. 14.

WHEN the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.*

The gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but

* Such as the Holy Ghost had pointed out to be ordained ministers, or to do the sacred offices in the assemblies.—Upon these by the laying on of the apostles' hands, were conferred

climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them.* I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

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Trinity-Sunday.

The collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For the epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew

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the extraordinary gifts of the Holy Spirit, such as speaking in various languages and prophesying. See chap. xix. 7.

* All those who assume the character of teachers of religion, without commission from me, are impostors, whose only design is to fleece the people whom they pretend to instruct, and to promote their own worldly interest at the expense of men's souls.

the things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of

God.* Nicodemus saith unto him. How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

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The first Sunday after Trinity.
The collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

* The being born again was a form not altogether unknown to the Jews; because the admission of a proselyte into their church was looked on by them as a second birth to him; as his natural parents and relations were looked upon as no longer such; and the proselyte himself was thought to have received a new soul by the change of his religion.

The epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The

rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulph fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.
The collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. Amen.

The epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath

this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit, which he hath given us.

The gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper,* and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then

* In this parable of the marriage feast, by the invitations of the guests, and the success of those invitations, our Saviour described the success which the gospel, that invitation to the great feast of heaven, should meet with among the Jews; and foretold, that though it was to be offered with every circumstance that could recommend it, they would reject it with disdain, preferring the present life to that which is to come; while the Gentiles would embrace the gospel with readiness, and thereby be prepared to sit down with Abraham, Isaac, and Jacob, in the abodes of the blessed.

the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, that none of those men which were bidden shall taste of my supper.

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The third Sunday after Trinity.

The collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given a hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The epistle. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The gospel. St. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And

when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also,

* All mankind are become liable to corruption, not by choice, but through the just dispensation of God, who hath

which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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The fifth Sunday after Trinity.

The collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The epistle. 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye

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inflicted death upon them: yet this not without end or hope: for a time is coming, when this death shall be succeeded by a happy immortality, and this effect of Adam's sin taken off from his posterity.

should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The gospel. St. Luke v. 1.

IT came to pass; that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.* For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee,

* Peter was struck with such a panic, upon observing such a proof of Christ's power, that he desired him to depart from him, because he was not able to shew him that respect he deserved.

which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

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The sixth Sunday after Trinity.

The collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The gospel. St. Matt. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in dan-

ger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest an any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The epistle. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with

me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him. From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

The collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The gospel. St. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree

bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

The ninth Sunday after Trinity.

The collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them

* It is not the bare profession, or preaching of the gospel, that will carry any man to heaven; but a conscientious and diligent observance of the rules of life laid down there.

for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.* There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The gospel. St. Luke xvi. 1

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they

* From the foregoing examples of the Israelites, we, as Christians, should learn, that as they who were once the people of God fell away into idolatry, and were deprived of their privileges, so are we also liable to be drawn aside from our duty, and lose the divine favour; which should always induce us to keep in mind St. Paul's caution: Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. Rom. xi. 20.

may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it,* saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from

* The miseries of Christ's bitterest enemies had more influence to afflict and melt his soul, than the admiration, the acclamations, and hosannas of his friends to elate him with joy. His weeping was a glorious instance of his humanity, and is so far from lessening the dignity of his character, that it greatly exalts it. Let every mortal then wonder and imitate.

thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The collect.

O GOD, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scriptures;* and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of

* In this passage of scripture St. Paul endeavours to establish the truth of our Lord's resurrection, in opposition to some corruptions which had crept into the church of Corinth—as a proof of the possibility of our bodies being raised again—and as a pledge of our resurrection by virtue of Christ's conquest over death exemplified in his own.

James; then of all the apostles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

The twelfth Sunday after Trinity.

The collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son, our Lord. Amen.

* The tendency of this parable is to shew that pride, uncharitable censoriousness, and contempt of our brethren, are a means to render our religious services an abomination to God: and that humility and self-abasement are the most proper dispositions to appear with before him.

The epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

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The thirteenth Sunday after Trinity.

The collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits

of Jesus Christ our Lord. Amen.

The epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment,

and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

The fourteenth Sunday after Trinity.

The collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. Amen.

The epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are

* By this beautiful parable our Lord has powerfully recommended universal benevolence; and has taught us to shew mercy and kindness to every one that standeth in need of our assistance, whether he be a near relation or a stranger, a countryman or a foreigner, a Christian or a pagan: and that when a necessitous object requires our relief, we ought to consider him as our neighbour, not inquiring where he was born, or what he believes, but what he suffers.

manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

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The fifteenth Sunday after Trinity.

The collect.

KEEP, we beseech thee, O Lord, thy church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they

should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The gospel. St. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on:* Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat?

* We are not hereby to suppose such a thought is forbidden as prudent men use in providing sustenance for themselves and their relatives: but such an anxious care as makes us distrustful of God's providence, fretful and repining under his dispensations, sordid and niggardly, griping and uncharitable.

or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, thro' Jesus Christ our Lord. Amen.

The epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

The gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people.* Now when he came nigh to the gate of the city, behold,

* The following miracle, as it was a wonderful proof of our Lord's mercy and compassion to the afflicted, so it was an instance

there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is

of God's wisdom in sometimes suffering his servants to be driven to extremities beyond human help—and of his goodness in comforting and relieving them when reduced to such a situation.

it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The gospel. St. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great com-

mandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The nineteenth Sunday after Trinity.

The collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk, not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.* Wherefore, putting away lying,

* The old man signifies those evil habits which the Ephesians had so long practised in the state of heathenism; the new

speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath:* neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from, you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The gospel. St. Matt. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The collect.

O ALMIGHTY and most merciful God,

man, that divine life; that life of righteousness and holiness which Christianity requires.

* This precept, says Plutarch, the scholars of Pythagoras observed, who when they had been

of thy bountiful goodness keep, us we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The gospel. St. Matt. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered

angry, and reproached one another," before the sun went down. they shook hands, and embraced one another" Thus must the Christian do before he offers up to God his evening sacrifice, that so he may lift up to God pure hands, without wrath. 1 Tim. ii. 8

together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The epistle. Ephes. vi. 10,

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambas-

sador in bonds; that therein I may speak boldly, as I ought to speak.

The gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.* The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The collect.

LORD, we beseech thee to keep thy household the church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, thro' Jesus Christ our Lord. Amen.

The epistle. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he

* It seems the nobleman thought it necessary that Jesus should be personnally present, if he had a mind to perform the cure. Therefore to reprove the weakness of his faith, Jesus said to him, Except ye see the signs and wonders, ye will not believe: so the sentence may be translated.

who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

The gospel. St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him,

O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

The twenty-third Sunday after Trinity.

The collect.

O GOD, our refuge and strength, who art the Author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy church; and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. Amen.

The epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The gospel. St. Matt. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the

* This parable may be considered as an explanation of the fifth petition of the Lord's Prayer. Unworthy those are of the divine mercy, who, though they are guilty of many grievous offences against God, yet are implacable to their fellow-creatures, and will not forgive them the smallest injuries, though they are truly sorry for them.

way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.* When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and

* Thus Jesus clearly confuted them on their own principles, and shewed that the rights of God and the magistrate do not interfere in the least.

to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The gospel. St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and pros-

per, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer,

the overplus may be omitted: provided that this last collect, epistle, and gospel, shall always be used upon the Sunday next before Advent.

St. Andrew's day.

The collect.

ALMIGHTY God, who didst give such grace unto thy holy apostle St. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words

* Whosoever shall acknowledge Jesus Christ to be the Son of God, and Saviour of the world, shall be admitted to partake in all the blessings and privileges of the gospel, and the glorious hopes of eternal life, upon his continuance in well-doing unto the end.

unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The gospel. St. Matt. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

St. Thomas the apostle.
The collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus,

was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing * And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

* From this account of Thomas' unbelief, let us observe and be thankful for this eminent instance of the wisdom and goodness of God, who converted the failings of an eminent servant to such excellent advantage; that out of his weakness all succeeding believers may be made strong.

The conversion of St. Paul.
The collect.

O GOD, who, through the preaching of the blessed apostle St. Paul, hast caused the light of the gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women,

he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Annanias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he

received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The gospel. St. Matt. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

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The presentation of Christ in the temple, commonly called, The Purification of St. Mary the Virgin.

The collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come,

saith the Lord of hosts.* But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts.

The gospel. St. Luke ii. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine

* This means the Messiah, who is justly stiled The Messenger of the covenant, because, as St. Paul says, he was the Mediator of a new and better covenant than that of Moses

eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

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St. Matthias's day.

The collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve apostles; Grant that thy church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry Now this man pur-

chased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

The gospel. St. Matt. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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## The Annunciation of the blessed Virgin Mary.

The collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as

we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

For the epistle. Isaiah vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.*

The gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And

* This prophecy evidently relates to the birth of our Saviour, and was delivered above seven hundred years before the event. It was given to assure the Israelites, that though they were then powerfully beset with enemies, yet that the house of David should not be utterly destroyed.

the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

St. Mark's day.

The collect.

O ALMIGHTY God, who hast instructed thy holy church with the heavenly doctrine of thy evangelist St. Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy gospel, through Jesus Christ our Lord. Amen.

The epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined to-

gether, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's day.

The collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the

* By this parabolical representation, our Saviour describes the intimate union which is betwixt him and his disciples; the beneficial effects of it; the duty, manner, and necessity of preserving it; and the irreparable miseries of a seperation. God grant that we may so improve and become fruitful under this union, that we may not be of the number of those branches which are cast out and burned.

life; that, following the steps of thy holy apostles, St. Philip and St. James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way,

the truth, and the life:* no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

St. Barnabas the apostle.

The collect.

O LORD God Almighty, who didst endue thy holy apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord Amen.

For the epistle. Acts xi 22.

TIDINGS of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted

* That is, Christ is the guide and director, and so the way. He is the teacher of the truth, revealed for this purpose, and so the truth; he is the author and only source of eternal happiness, and so the life; to the enjoyment whereof with his Father, we cannot attain, but by obeying and relying upon him in these several capacities.

them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of he Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

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St. John Baptist's day

The collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the trnth, boldly rebuke vice, and patiently suffer for the truth's sake,

through Jesus Christ our Lord. Amen.

For the epistle. Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered: and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name,

And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, thro' the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.*

* John the Baptist was introduced into the world in this remarkable manner, that the attention of his countrymen being awakened, and high expectations of him raised, he might execute the duties of his ministry with greater advantage, and effectually prepare the people for receiving the Messiah himself, who was soon to appear in person.

St. Peter's day.

The collect.

O ALMIGHTY God, who by thy son Jesus Christ didst give to thy apostle St. Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all bishops and pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, thro' Jesus Christ our Lord. Amen.

For the epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel,

and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The gospel. St Matt. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church;* and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

St. James the apostle.

The collect.

GRANT, O merciful God, that as thine holy apostle St. James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the epistle. Acts xi. 27, and part of chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to

* Suitable to this promise, we find that Peter laid the first foundation of a church among the Jews, by the conversion of three thousand souls, Acts ii. 41, and likewise among the Gentiles by the conversion of Cornelius and his friends, Acts x.

his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The gospel. St. Matt. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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St. Bartholomew the apostle.

The collect.

O ALMIGHTY and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy church, to love that word which he believed, and both to

preach and receive the same, through Jesus Christ our Lord.

For the epistle. Acts v. 12.

BY the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on the beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

St. Matthew the apostle.

The collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an apostle and evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The epistle. 2. Cor. iv. 1

THEREFORE seeing we have this ministry,

as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The gospel. St. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice;* for I am not come to call the righteous, but sinners to repentance.

St Michael and all angels.

The collect.

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth,

* This our Lord clearly proved a capital doctrine of right reason and true religion, viz. that ceremonial institutions should always give place to works of charity.

through Jesus Christ our Lord. Amen.

For the epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The gospel. St. Matt. xviii.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

St. Luke the evangelist.

The collect.

ALMIGHTY God, who calledst Luke the physician whose praise is in the gospel, to be an evangelist, and physician of the soul; May it please thee that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me.* Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the cop-

* In these few words we have an eminent example of this apostle's constancy in his faith and friendship. For though St. Paul was at that time persecuted for his profession, and left or deserted by all the rest of his companions, yet, notwithstanding the danger, Luke still adhered to him, and thereby proved his sincerity in both respects.

persmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves.* Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

* This intimates that harmless simplicity should be the badge of Christians,

St. Simon and St. Jude, apostles.

The collect.

O ALMIGHTY God, who hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The epistle. St. Jude.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the

grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' day.

The collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ our Lord. Amen

For the epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nepthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God

which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

The gospel. St. Matt. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

* By this is represented the universal church of Christ throughout the world. The white robes with which they are said to be clothed, and the palms in their hands, are an emblem of their innocence and victorious constancy under trials for the faith, who in the presence of God and Christ, worship, and unanimously praise his mercy, for their deliverance out of, and conquest over, their trials.

# ADMINISTRATION OF THE LORD'S SUPPER,

## OR

# HOLY COMMUNION.*

So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; the curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate. Provided that every minister so repelling any, as is specified in this, or the next precedent paragraph of this rubric, shall be obliged to give an account of the same to the ordinary within fourtee days after, at the farthest. And the ordinary shall proceed against the offending person according to the canon.

The table at the communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said. And the priest standing at the north side of the table shall say the Lord's Prayer, with the collect following, the people kneeling.

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* This general title is given to the service for the Lord's supper, because it is in some degree a representation of that communion among the first Christians of both temporal goods and spiritual gifts; the acknowledgment of which makes one article of the apostle's creed.

Craig del.

Neagle Sc.

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OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

Then shall the priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS;* and the people still kneeling shall, after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

*Minister.*

GOD spake these words, and said; I am the Lord thy god: Thou shalt have none other Gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and

* The words are but few, called therefore the Words of the Covenant, the Ten Words; but the sense and matter contained in them is vast and infinite. The rest of the scripture is but a commentary upon them; either exhorting us to obedience by arguments, or alluring us to it by promises, or frighting us from transgressing by threatenings, or exciting us to the one, and restraining us from the other, by examples recorded in the historical part of it. They were dictated with terrible pomp and majesty by Almighty God to the Israelites, and wrote on tables of stone, for a witness to all posterity, about two thousand four hundred and sixty years after the creation of the world.

shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord, thy God giveth thee.

*People.* Lord have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid,

nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

Then shall follow one of these two collects for the king, the priest standing as before and saying

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole church; and so rule the heart of thy chosen servant GEORGE, our king and governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Or,

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy servant, our king and governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Then shall be said the collect of the day. And immediately after the collect the priest shall read the epistle, saying, The epistle [or, The portion of scripture appointed for the epistle] is written in the---chapter of---beginning at the---verse. And the epistle ended, he shall say, Here endeth the epistle. Then shall he read the gospel (the people all standing up) saying, The holy gospel is written in the---chapter of---beginning at the---verse.

* Considering the many frailties with which we are surrounded, there could not have been a more proper response to the commandments, than is here put into the mouths of the congregation.

And the gospel ended, shall be sung or said the creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one catholic and apostolic church. I acknowledge one baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.*

Then the curate shall declare unto the people what holy-days, or fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the communion; and briefs, citations, and excommunications read. And nothing shall be proclaimed or published in the church during the time of divine service, but by the minister; nor by him any thing, but what is prescribed in the rules of this book, or enjoined by the king or by the ordinary of the place.

Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth, by authority.

* The Nicene creed is a more particular explication of those articles comprised in that of the apostles', and hasbeen generally received, since the time of its introduction, by a general council in the fourth century.

Then shall the priest return to the Lord's table, and begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked:

for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* xli. 1.*

Whilst these sentences are in reading, the deacons, churchwardens, or other fit person

* The sentences here recited are such as excite to alms-deeds in particular, as the proper officers are now employed in collecting the people's charity, which by reason of its resemblance to the first-fruits which the Israelites offered to God, is called an offering or oblation, and this part of the service the offertory.

appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the holy table.

And when there is a communion, the priest shall then place upon the table so much bread and wine, as he shall think sufficient. After which done the priest shall say,

Let us pray for the whole state of Christ's church militant here in earth.

ALMIGHTY and everliving God, who by thy holy apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal church with the Spirit of truth, unity, and concord: and grant, that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity, and godly love. We beseech thee also to save and defend all Christian kings, princes, and governors; and specially thy servant GEORGE our king; that under him we may be godly and quietly governed: And grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear, and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

* If there be no alms nor oblations, then shall the words [ of accepting our alms and oblations ] be left out unsaid.

And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.*

When the minister giveth warning for the celebration of the holy communion, which he shall always do upon the Sunday, or some holy-day, immediately preceeding, after the sermon, or homily ended, he shall read this exhortation following.

DEARLY beloved, on ——day next I purpose, thro' God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable sacrament of the body and blood of Christ; to be by them received in remembrance of his meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage garment required by God in holy scripture, and be received as worthy partakers of that holy table.

The way and means thereto is; First, to ex-

* The compilers of our liturgy seem to have transfused the spirit of supplication, prayer, praise, and thanksgiving, out of the holy scripture and the old Greek and Latin offices, into this truly catholic prayer.

amine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case he shall see the people negligent to come to the holy communion, instead of the former, he shall use this exhortation.*

* The direction at the head of this exhortation shews when the minister may use it; being an earnest persuasive to the people, that they would frequent the communion, but more declama-

DEARLY beloved brethren, on——I intend, by God's grace, to celebrate the Lord's supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as ye love your own salvation, that ye will be partakers of this holy communion. And as the Son of God did

tory than the other, which confines the charge there given, rather to the method of receiving worthily, than persuading persons who appear indisposed to receive the sacrament; in which possibly too much zeal may be used, as not the number, but worthiness of communicants, is what most edifies the church

vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks

to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then shall the priest say to them that come to receive the holy communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.*

Then shall this general confession be made, in the name of all those that are minded to receive the holy communion, by one of the ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do

* This is called, The Invitation, and is very proper to introduce the confession following.

earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. Amen.*

Then shall the priest (or the bishop being present,) stand up, and turning himself to the people, pronounce this absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.†

Then shall the priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all ye that travail, and are heavy laden, and I will refresh you, *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world

* We perceive by this form of confession, that none may be counted unfit to approach the Lord's table on account of their daily infirmities; and if these only are duly estimated, the most exact and conscientious may find sufficient reason to join in it.

† The priest here prays with great fervour for the devout communicants, that after so solemn a confession of their sins, God would be graciously pleased to extend his mercy in pardoning and delivering them from the weight and burden thereof; and by strengthening these their devout resolutions of future amendment, he would at length conduct them to those blissful mansions, where they will not fail of receiving their proper reward.

to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 *St. John* ii. 1

After which the priest shall proceed, saying,

Lift up your hearts.

*Answ.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answ.* It is meet and right so to do.

Then shall the priest turn to the Lord's table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Holy Father,* Almighty, everlasting God.

* These words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the proper preface according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

Proper prefaces.

Upon Christmas-day and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious

resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as if it had been a mighty wind in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

Upon the feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

After each of which prefaces, shall immediately be sung or said,

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

Then shall the priest kneeling down at the Lord's table, say in the name of all them that shall receive the communion, this prayer following.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean

by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the priest standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands; he shall say the prayer of consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who, in the same night that he was betrayed, *(a)* took bread; and, when he had given thanks, *(b)* he brake it, and gave it to his disciples, saying, Take, eat, *(c)* this is my body which is given for you; Do this in remembrance of me. Likewise after supper he *(d)* took the cup: and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this *(e)* is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.*

*(a)* Here the priest is to take the patten into his hands:

*(b)* And here to break the bread:

*(c)* And here to lay his hand upon all the bread.

*(d)* Here he is to take the cup into his hand.

*(e)* And here to lay his hand upon every vessel (be it challice or flagon) in which there is any wine to be consecrated.

* This is called the prayer of consecration, in which the ordinance is brought back to its primitive institution out of the obscurity by which it had been clouded by the papal apostacy

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons in like manner, (if any be present) and after that to the people, also in order, into their hands, all meekly kneeling.

And, when he delivereth the bread to any one, he shall say,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup to any one shall say,

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

If the consecrated bread or wine be all spent before all have communicated, the priest is to consecrate more according to the form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the bread; and at [Likewise after supper, &c.] for the blessing of the cup.

When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the priest say the Lord's Prayer, the people repeating after him every petition.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

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so that we see a complete view of the whole transaction, and the reason upon which our Saviour's death is commemorated, by the symbols of bread and wine; which elements are set apart, in order to point out the benefits whereof we are partakers by his excellent doctrine and holy life, finished by an ignominious death, that we might thereby learn, from his example, patience under sufferings.

After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this,

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us: and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung,

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.*

Then the priest (or bishop if he be present) shall let them depart with this blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Collects to be said after the offertory, when there is no communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and go-

* This hymn is retained, with little variation, from the antient liturgies, in commemoration of the hymn sung by Christ and his disciples after the paschal supper, when they had just celebrated the sacrament in representation of Christ's death, which

vern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that thro' thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, thro' Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

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now makes the subject of our holy exultations together with angels and archangels, and all the heavenly host.

# THE COMMUNION.

Upon the Sundays and other holy-days, (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer [For the whole state of Christ's church militant here in earth] together with one or more of these collects last before rehearsed, concluding with the blessing.

And there shall be no celebration of the Lord's supper, except there be a convenient number to communicate with the priest, according to his discretion.

And if there be not above twenty persons in the parish, of discretion to receive the communion; yet there shall be no communion, except four (or three at the least) communicate with the priest.

And in cathedral and collegiate churches, and colleges, where there are many priests and deacons, they shall all receive the communion, with the priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

And if any of the bread and wine remain unconsecrated, the curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants, as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same.

The bread and wine for the communion shall be provided by the curate and the churchwardens at the charges of the parish.

And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the parson, vicar, or curate, or his or their deputy or deputies; and pay to them or him all ecclesiastical duties, accustomably due, then and at that time to be paid.

After the divine service ended, the money given at the offertory shall be disposed of to such pious and charitable uses, as the minister and churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the ordinary shall appoint.

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"WHEREAS it is ordained in this office for the administration of the Lord's supper, that the communicants should receive the same kneeling; (which order is well meant, for a "signification of our humble and grateful acknowledgment of "the benefits of Christ therein given to all worthy receivers, "and for the avoiding of such profanation and disorder in the "holy communion, as might otherwise ensue;) yet, lest the same

" kneeling should by any persons, either out of ignorance and " infirmity, or out of malice and obstinacy, be misconstrued and " depraved ; It is hereby declared, That thereby no adoration is " intended, or ought to be done either unto the sacramental bread " or wine there bodily received, or unto any corporal presence of " Christ's natural flesh and blood. For the sacramental bread " and wine remain still in their very natural substances, and " therefore may not be adored ; (for that were idolatry, to be " abhorred of all faithful Christians ;) and the natural body " and blood of our Saviour Christ are in heaven, and not here ; " it being against the truth of Christ's natural body to be at one " time in more places than one."

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THE MINISTRATION OF

# PUBLIC BAPTISM OF INFANTS,*

## TO BE USED IN THE CHURCH.

THE people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together ; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church ; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) children may be baptized upon any other day.

And note, that there shall be for every male child to be baptized two godfathers and one godmother ; and for every female, one godfather and two godmothers.

When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate. And when the godfathers and godmothers, and the people with the children, must

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* As children under the law of Moses were admitted into covenant with God by circumcision ; so it appears no less proper that infants should early be made partakers in the gospel covenant by baptism ; as that is a rite which Christ seems to have

be ready at the font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the curate by his discretion shall appoint. And the priest, coming to the font, (which is then to be filledwith pure water,) and standing there, shall say,

HATH this child been already baptized, or no?

If they answer, No; then shall the priest proceed as followeth.

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature he cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made *a lively member* of the same.

Then shall the priest say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the

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instituted instead of the other: and is designed a solemn dedication of those who partake of it to the service of God; and to point out that moral purity and righteousness of life which should adorn every professor of Christianity. See Rom. vi. 3, 4. 1 Pet. iii. 21

Godfathers and godmothers seem to have been originally appointed to instruct the child in his duty, if need be, and frequently to remind him, that if he does not believe and obey the gospel, when he comes to years of discretion, he will reap no benefit from his baptism. This institution was more particularly useful in the early ages of the gospel, when Christians were exposed to persecution, and children were liable to be deprived of their parents by martyrdom, and educated in pagan principles: and were sponsors but careful in any degree to perform their engagements, it is not to be doubted but this institution would be still advantageous to religion.

mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this infant*, that *he*, coming to thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the priest shall say,

Hear the word of the gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the gospel is read, the minister shall make this brief exhortation upon the words of the gospel.

BELOVED, ye hear in this gospel the words

of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this infant* to his holy baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the priest speak unto the godfathers and godmothers on this wise.

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties,

(until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

*Answ.* I renounce them all.

*Minister.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

*Answ.* All this I stedfastly believe.

*Minister.*

WILT thou be baptized in this faith?

*Answ.* That is my desire.

*Minister.*

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answ.* I will.

Then shall the priest say,

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, thro' thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers,

Name this child.

And then naming it after them, (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the aforesaid words,

NI baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the priest shall say,

WE receive this child into the congregation of Christ's flock, and * do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the priest shall make a cross upon the child's forehead.

Then shall the priest say,

SEEING now, dearly beloved brethren, that *this child* is regenerate, and grafted into the body

of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Then shall be said all kneeling;

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then shall the priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, he may also be *partaker* of his resurrection; so that finally, with the residue of thy holy church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. Amen.

Then all standing up, the priest shall say to the godfathers and godmothers this exhortation following.

FORASMUCH as this *child hath* promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this infant* be taught so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that he may know these things the better, ye shall call upon *him* to hear sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be

virtuously brought up to lead a godly and a Christian life; remembering always, that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for, us so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say,

YE are to take care that *this child* be brought to the bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the church catechism set forth for that purpose.

"IT is certain by God's word, that children which are baptized, "dying before they commit actual sin, are undoubtedly saved.
"To take away all scruple concerning the use of the sign of the "cross in baptism; the true explication thereof, and the just rea- "sons for the retaining of it, may be seen in the xxxth canon, "first published in the year MDCIV."

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THE MINISTRATION OF

## PRIVATE BAPTISM OF CHILDREN IN HOUSES.*

The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling

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* Our church has in this office provided against the attacks of sickness, or any pressing necessity of this nature, which may happen before the child can receive public baptism, that it may receive the visible seal of admission into covenant with God before it leaves the world. Yet let no Christian parents be under

between, unless upon a great and reasonable cause, to be approved by the curate.

And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism shall be administered on this fashion:

First, let the minister of the parish (or, in his absence, any other lawful minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the collects appointed to be said before in the form of public baptism as the time and present exigence will suffer. And then, the child being named by some one that is present, the minister shall pour water upon it, saying these words;

NO I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy church. And we humbly beseech thee to grant, that as *he* is now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the church, to the intent that if the minister of the same parish did himself baptize that child, the congregation may be certified of the true form of baptism, by him privately before used: in which case he shall say thus,

I CERTIFY you, that according to the due and prescribed order of the church, *at such a time*, and *at such a place*, before divers witnesses I baptized this child.

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concern if their child should die without it; provided it is not owing to their own negligence or impiety. For there is no doubt but that he who said, "Suffer the little children to come unto me, and forbid them not," will most graciously and mercifully receive it.

But if the child were baptized by any other lawful minister, then the minister of the parish, where the child was born or christened, shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the church do answer that the same child is already baptized, then shall the minister examine them further, saying,

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

And if the minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people saying, thus,

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy gospel doth witness to our comfort on this wise.

St. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the gospel is read, the minister shall make this brief exhortation upon the words of the gospel.

BELOVED, ye hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him? how he blamed those that

would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this infant*, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us, And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that he, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the priest demand the name of the child; which being by the godfathers and godmothers pronounced, the minister shall say,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answ.* I renounce them all.

*Minister.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

*Answ.* All this I stedfastly believe.

*Minister.*

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answ.* I will.

Then the priest shall say,

WE receive this child into the congregation of Christ's flock, and *do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the priest shall make a cross upon the child's forehead.

Then shall the priest say,

SEEING now, dearly beloved brethren, that *this child is* by baptism regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

Then shall the priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to re-

generate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Then all standing up, the minister shall make this exhortation to the godfathers and godmothers.

FORASMUCH as *this child hath* promised by you *his* sureties to renounce the devil, and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* made by you. And that he may know these things the better, ye shall call upon *him* to hear sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But if they which bring the infant to the church do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with water, In the name of the Father, and of the Son, and of the Holy Ghost, (which are essential

parts of baptism,) then let the priest baptize it in the form before appointed for public baptism of infants; saving that at the dipping of the child in the font, he shall use this form of words,

IF thou art not already baptized, N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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## THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy sacrament.

And if they shall be found fit, then the godfathers and godmother, (the people being assembled upon the Sunday or holy-day appointed, shall be ready to present them at the font immediately after the second Lesson, either at Morning or Evening Prayers as the curate in his discretion shall think fit.

And standing there, the priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the priest say thus,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot

have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same.

Then shall the priest say,

Let us pray.

(And here all the congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy Holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the priest shall say,

Hear the words of the gospel, written by St. John, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named

Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he shall say this exhortation following.

BELOVED, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause St. Peter the apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall

call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same apostle testifieth in another place) even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the goodwill of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made heirs of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the priest shall speak to the persons to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive holy baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your

witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the priest demand of each of the persons to be baptized severally, these questions following.

QUEST. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

ANSW. I renounce them all.

QUEST. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty: and from theuce shall come again at the end of the world, to judge the quick and the dead;

And dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

ANSW. All this I stedfastly believe.

QUEST. WILT thou be baptized in this faith?

ANSW. That is my desire.

QUEST. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

ANSW. I will endeavour so to do, God being my helper.

Then shall the priest say,

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, thro' thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask the godfathers and godmothers the name; and then shall dip him in the water, or pour water upon him, saying,

NO I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the priest say.

WE receive this person into the congregation of Christ's flock; and *do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end.

* Here the priest shall make a cross upon the persons forehead.

Then shall the priest say,

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's church, let us give thanks unto

Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield tnee humble thanks, O heavenly Father, that thou hast youchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

Then, all standing up, the priest shall use this exhortation following; speaking to the godfathers and godmothers first.

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(And then speaking to the new baptized persons, he shall proceed, and say,)

AND as for you who have now by baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk

answerably to your Christian calling, and as becometh the children of light; remembering always that baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every person, thus, baptized should be confirmed by the bishop so soon after his baptism as conveniently may be; that so he may be admitted to the holy communion.

If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for public baptism of infants, or (in case of extreme danger) the office for private baptism: only changing the word [*infant*] for [*child* or *person*] as occasion requireth.

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# A CATECHISM,*

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

QUESTION. WHAT is your name?

ANSW. *N.* or *M.*

QUEST. Who gave you this name?

ANSW. My godfathers

* This excellent summary of the faith and duties of a Christian stand properly after baptism: signifying hereby that the child should be taught early what things were engaged for him at his baptism which are contained here. Yet no one ought to look upon this merely as a task for a child, and unworthy the notice of such as are of riper years. For would all persons of full age still preserve it in memory, and seriously and frequently consider it, it may be presumed that ignorance in matters of religion would not so generally prevail.

and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your godfathers and godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the articles of thy belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholic church; The communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen

Quest. What dost thou chiefly learn in these articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the

Holy Ghost, who sanctifieth me, and all the elect people of God.

QUEST. You said, that your godfathers and godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

ANSW. Ten.

QUEST. Which be they?

ANSWER.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear

false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

QUEST. What dost thou chiefly learn by these commandments?

ANSW. I learn two things: My duty towards God, and my duty towards my neighbour.

QUEST. What is thy duty towards God?

ANSW. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

QUEST. What is thy duty towards thy neighbour?

ANSW. My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father, and mother: To honour and obey the king, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

CATECHIST. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's prayer.

ANSWER.

OUR Father, which art in heaven, Hallowed

be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive, us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many sacraments hath Christ ordained in his church?

Answ. Two only, as generally necessary to salvation, that is to say, baptism, and the supper of the Lord?

Quest. What meanest thou by this word *sacrament*?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in baptism?

Answ. Water; wherein the person is baptized *In the name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we

are hereby made the children of grace.

QUEST. What is required of persons to be baptized?

ANSWER. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

QUEST. Why then are infants baptized, when by reason of their tender age they cannot perform them?

ANSW. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

QUEST. Why was the sacrament of the Lord's supper ordained?

ANSW. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

QUEST. What is the outward part or sign of the Lord's supper?

ANSW. Bread and wine, which the Lord hath commanded to be received.

QUEST. What is the inward part, or thing signified.

ANSW. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper.

QUEST. What are the benefits whereof we are partakers thereby?

ANSW. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

QUEST. What is required of them who come to the Lord's supper?

ANSW. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The curate of every parish shall diligently upon Sundays and holydays, after the second Lesson at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices, (which have not learned their catechism,) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such

time as they have learned all that is here appointed for them to learn.

So soon as children are come to a competent age, and can say in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of this short catechism; they shall be brought to the bishop. And every one shall have a godfather or a godmother, as a witness of their confirmation.

And whensoever the bishop shall give knowledge for children to be brought unto him for their confirmation, the curate of every parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his parish, as he shall think fit to be presented to the bishop to be confirmed. And, if the bishop approve of them, he shall confirm them in manner following.

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## THE ORDER OF

# CONFIRMATION,*

OR

### LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the bishop; he (or some other minister appointed by him) shall read this preface following.

TO the end that confirmation may be ministered to the more edifying of such as shall receive it, the church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Com-

* The plain meaning and design of this office seems to be, that such as have been baptized in their infancy may hereby personally and publicly take upon themselves those promises which were made for them by their sureties at their baptism. And where persons are duly prepared for this ordinance, it is not to be doubted but it may be very beneficial, through the blessing of God, upon the prayers of the bishop.

mandments; and can also answer to such other questions, as in this short catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

Then shall the bishop say,

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your godfathers and godmothers then undertook for you?

And every one shall audibly answer,

I do.

*The bishop.*

OUR help is in the name of the Lord;

*Answ.* Who hath made heaven and earth.

*Bishop.* Blessed be the name of the Lord;

*Answ.* Henceforth world without end.

*Bishop.* Lord, hear our prayers.

*Answ.* And let our cry come unto thee.

*The bishop.* Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

Then all of them in order kneeling before the bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy child [or *this*

*thy servant* ] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

Then shall the bishop say,

The Lord be with you.

*Answ.* And with thy spirit.

And (all kneeling down) the bishop shall add,

Let us pray.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then the bishop shall bless them, saying thus,

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you for ever. Amen.

And there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

# SOLEMNIZATION OF MATRIMONY.*

First the banns of all that are to be married together must be published in the church three several Sundays during the time of Morning Service, or of Evening Sevice, (if there be no Morning Service,) immediately after the second lesson; the curate saying after the accustomed manner,

I PUBLISH the banns of marriage between M. of——and N. of——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking

And if the persons that are to be married dwell in divers parishes, the banns must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony betwixt them, without a certificate of the banns being thrice asked, from the curate of the other parish.

At the day and time appointed for solemnizatien of matrimony, the persons to be married shall come into the body of the church with their friends and neighbours; and there standing together, the man on the right hand, and the woman on the left, the priest shall say:

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt

* The reasonableness of this institution appears in some measure from the evil consequences which would follow upon an unlimited commerce betwixt the two sexes; such a brutal manner of life must necessarily produce confusion, and utterly prevent that affectionate and mutual assistance which contributes so much to the support as well as propagation of our species; and without which the business of education would be liable to be neglected: besides where the marriage union is founded upon virtue, supported by prudence and good nature, it bids fair for producing the greatest happiness this world can afford; a happiness which mutual interest will strengthen, reciprocal kindness will improve, a smiling offspring confirm, and death scarcely dissolve. See Gen. ii. 18, 22, 23. John ii. 1. 1 Cor. vii 2. Heb. xiii. 4

Christ and his church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of St. Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity; into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God; neither is their matrimony lawful.

At which day of marriage, if any man do allege and declare any impediment why they may not be coupled together in matrimony by God's law, or the laws of this realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the

solemnization must be deferred until such time as the truth be tried.

If no impediment be alleged, then shall the curate say unto the man,

*M.* WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the priest say unto the woman,

*N.* WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall the minister say,

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner.

The minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands: and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister,

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the priest and clerk. And the priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And

the man holding the ring there, and taught by the priest, shall say,

WITH this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down; and the minister shall say,

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, and the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, thro' Jesus Christ our Lord. Amen.

Then shall the priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the minister speak unto the people.

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add this blessing

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen

Then the minister or clerks, going to the Lord's table, shall say or sing this psalm following.

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's childern: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this psalm.
Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

The psalm ended, and the man and the woman kneeling before the Lord's table, the priest standing at the table, and turning his face towards them, shall say,

Lord, have mercy upon us.

*Answ.* Christ have mercy upon us.

*Minister.* Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant, and thy handmaid;

*Answ.* Who put their trust in thee.

*Minister.* O Lord, send them help from thy holy place;

*Answ.* And evermore defend them.

*Minister.* Be unto them a tower of strength,

*Answ.* From the face of their enemy.

*Minister.* O Lord, hear our prayer.

*Answ.* And let our cry come unto thee.

*Minister.*

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. Amen.

This prayer next following shall be omitted, where the woman is past child-bearing.

O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O GOD, who by thy mighty power hast made all things of nothing: who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should

take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the priest say

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives' end. Amen.

After which, if there be no sermon declaring the duties of man and wife, the minister shall read as followeth.

ALL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

St. Paul, in his epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that

loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what St. Peter, the apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy scripture.

St. Paul, in the aforenamed epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands, in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his epistle to the Colossians, St. Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

St. Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.

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THE ORDER FOR

## THE VISITATION OF THE SICK.*

When any person is sick, notice shall be given thereof to the minister of the parish; who, coming into the sick persons' house, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy

* This office seems to be founded upon James v. 14. "Is any sick among you? let him send for the elders of the church, and let them pray over him." But though the effectual fervent prayer of a righteous man availeth much, though the comforts of religion are more peculiarly acceptable in times of sickness and affliction, yet let every man beware of deferring his repentance to a sick bed: let him make haste and delay not to keep God's commandments. For life is uncertain, a death-bed repentance is doubtful, an eternity of happiness or misery is a matter of too much importance to hazard upon such a precarious crisis.

most precious blood, and be not angry with us for ever.

*Answ.* Spare us, good Lord.

Then the minister shall say,

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant;

*Answ.* Which putteth *his* trust in thee.

*Minister.* Send *him* help from thy holy place;

*Answ.* And evermore mightily defend *him*

*Minister.* Let the enemy have no advantage of *him*;

*Answ.* Nor the wicked approach to hurt *him.*

*Minister.* Be unto *him*, O Lord, a strong tower,

*Answ.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayers.

*Answ.* And let our cry come unto thee.

*Minister.*

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEAR us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory; or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the minister exhort the sick person after this form or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourselves wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly

Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the articles of our faith, that you may know whether you do believe as a Christian man should, or no.

Here the minister shall rehearse the articles of the faith, saying thus,

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty: and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic church; the

communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

The sick person shall answer,

All this I stedfastly believe.

Then shall the minister examine whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

These words before rehearsed may be said before the minister begin his prayer, as he shall see cause.

The minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the priest shall say the collect following.

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the church; consider *his* contrition, accept *his* tears, asswage *his*

pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then shall the minister say this psalm.

In te, Domine, speravi.
Psal. lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil. As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Adding this.

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Then shall the minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy

mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

A commendatory prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the

hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble; But, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, thro' the merits and mediation of Jesus Christ our Lord. Amen.

# THE COMMUNION OF THE SICK.*

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the holy communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give timely notice to the curate, signifying also how many there are to communicate with him, (which shall be three or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the curate may reverently minister, he shall there celebrate the holy communion, beginning with the collect, epistle, and gospel, here following.

The collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourg-

* People ought to be careful that the design of this office be not mistaken. For though it is commendable for a sick person thus publicly to profess his faith in Christ, and his communion with the church: yet it ought by no means to be looked upon as a popish viaticum; so as that it may be supposed the receiving it will make a full atonement for a life of iniquity, and procure a safe passage to heaven.

eth every son whom he receiveth.

The gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the priest shall proceed according to the form before prescribed for the holy communion, beginning at these words, [Ye that do truly, &c.]

At the time of the distribution of the holy sacrament, the priest shall first receive the communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and blood, the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

When the sick person is visited, and receiveth the holy communion all at one time, then the priest for more expedition shall cut off the form of the visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the communion.

In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the minister may only communicate with him.

# THE BURIAL OF THE DEAD.*

Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The priest and clerks meeting the corpse at the entrance of the church-yard, and going before it either into the church, or towards the grave, shall say or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. I *Tim.* vi. 7. *Job* i. 21.

After they are come into the church, shall be read one or both of these psalms following.

Dixi, custodiam. Psal. xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine

* This office seems to be well adapted to the serious occasion for which it is designed. 'Tis highly solemn and affecting, sublime and comfortable. For whilst it raises in us an humiliating sense of our mortality, it inspires us with the joyful hopes of a blessed resurrection to eternal life through Jesus Christ.

# FUNERAL SERVICE.

end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up;

but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the works of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the lesson taken out of the fifteenth chapter of the former epistle of St. Paul to the Corinthians.

1 Corinthians xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have

delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is

sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing:

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom

may we seek for succour, but of thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then while the earth shall be cast upon the body, by some standing by, the priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

Then the priest shall say,

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Priest.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are de-

livered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life we may rest in him, as our hope is this our *brother* doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight: and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

THE

# THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED

# THE CHURCHING OF WOMEN.*

The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the ordinary shall direct: and then the priest shall say unto her,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; you shall therefore give hearty thanks unto God, and say,

(Then shall the priest say the 116th Psalm.)

Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore

* This office seems to bear some relation to the purification of women after child-birth as appointed by the law of Moses. And though the ceremonial part of that law is abolished, though marriage is honourable among all men, and the bed undefiled; yet so signal a deliverance from danger seems justly to call for a thankful acknowledgment in public, as well as private.

will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or Psalm cxxvii.

Nisi Dominus.

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then the priest shall say,

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

*Minister.* O Lord, save this woman thy servant;

*Answ.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower;

*Answ.* From the face of her enemy.

*Minister.* Lord, hear our prayer.

*Answ.* And let our cry come unto thee.

*Minister.* Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her thanks must offer accustomed offerings; and if there be a communion, it is convenient that she receive the holy communion.

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# A COMMINATION,*

OR

## DENOUNCING OF GOD'S ANGER AND JUDGMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

After Morning Prayer, the Litany ended according to the accustomed manner, the priest shall, in the reading pew, or pulpit, say,

BRETHREN, in the primitive church there was a godly discipline, that, at the beginning of

* This office must be allowed to have a very useful tendency; as it points out to us the dreadful consequences of sin, in order to lead us to repentance: and they most certainly misunderstand it who represent the saying *Amen* to the declaration in the former part of it, as cursing or wishing ill to such as are guilty of the crimes there spoken of. Because if we attend to each of those sentences, we shall find that the expression is not, Cursed be, &c. but

Lent such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of scripture; and that ye should answer to every sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

And the people shall answer and say,

Amen.

*Minister.* Cursed is he that curseth his father or mother.

*Answ.* Amen.

*Minister.* Cursed is he that removeth his neighbour's land-mark.

*Answ.* Amen.

*Minister.* Cursed is he that maketh the blind to go out of his way.

*Answ.* Amen.

*Minister.* Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

*Answ.* Amen.

*Minister.* Cursed is he that smiteth his neighbour secretly.

*Answ.* Amen.

*Minister.* Cursed is he that lieth with his neighbour's wife.

*Answ.* Amen.

*Minister.* Cursed is he that taketh reward to slay the innocent.

*Answ.* Amen.

*Minister.* Cursed is he

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Cursed is he that doeth, &c. and Amen here does not signify as in the end of the prayers, So be it, or, I pray God it may be so; but as it is in the end of the creed, All this I stedfastly believe.

that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Answ.* Amen.

*Minister.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

*Answ.* Amen.

*Minister.*

NOW seeing that all they are accursed, (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves: which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me;

and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of

his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

Then shall they all kneel upon their knees, and the priest and clerks kneeling (in the place where they are accustomed to say the Litany) shall say this psalm.

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shall make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-

guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answ.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servants;

*Answ.* That put their trust in thee.

*Minister.* Send unto them help from above;

*Answ.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour;

*Answ.* And for the glory of thy name deliver us; be merciful to us sinners, for thy name's sake.

*Minister.* O Lord, hear our prayers,

*Answ.* And let our cry come unto thee.

*Minister.* Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they,

whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the minister,

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen,

Then the minister alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.

THE

# PSALMS

OF

# DAVID.

## *THE FIRST DAY.*

### MORNING PRAYER.

PSAL. 1. Beatus vir, qui non abiit, &c.

BLESSED is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.*

* This psalm is like a recommendatory preface to the whole following collection: and describes the conduct and happiness of the righteous, and the misery of the wicked. The condition of the former is represented by a flourishing fruitful tree; of the latter by chaff, which, as it is unprofitable in itself, so it is easily dispersed by the wind.

PSAL. 2. Quare fremuerunt gentes?

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.*

PSAL. 3. Domine, quid multiplicati?

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and

* Though this psalm may primarily be a triumphant celebration of David's enemies, and safe establishment upon the throne of Judah: yet it is plainly prophetical likewise, and relates to the kingdom of the Messiah, which it was hereby foretold, should, in spite of all its enemies, prevail through the world.

he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.*

Psal. 4. Cum invocarem.

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Psal. 5. Verba mea auribus.

PONDER my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God:

* This psalm was occasioned by the rebellion of Absalom, when David was obliged to flee from Jerusalem. 2 Sam. xv. 14 From the sentiments which David expresses on this occasion, we may learn amidst our greatest troubles to fix a firm reliance upon providence: being fully assured that God both can and will deliver us from them, when he sees it best for us.

for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

## EVENING PRAYER.

PSAL. 6. Domine, ne in furore

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my

groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.*

Psal. 7. Domine, Deus meus.

O LORD my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous

* This is the first among the seven penitential psalms, in which David expresses a sorrow and remorse for his past sins, truly worthy of imitation in his circumstances.

Judge, strong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord Most High.*

Psal. 8. Domine, Dominus noster.

O LORD our Governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

* The reproaches of Shimei the Benjamite seem to have given occasion to this psalm, 2 Sam. xvi. In which David appeals to the great Searcher of hearts for the integrity of his conduct, calling for the divine vengeance upon himself if the charge were true that was laid against him. At the same time warning his enemies to repent of their crimes, lest they should provoke God to inflict his judgments upon them.

9 O Lord our Governor, how excellent is thy name in all the world!

## MORNING PRAYER.

PSAL. 9. Confitebor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.*

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion; shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that

* This passage seems well explained in the New Version of Psalms, by Tate and Brady.

Mistaken foes! your haughty threats
Are to a period come:
Our city stands, which you design'd
To be our common tomb.

they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Psal. 10. Ut quid, Domine?

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should

the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

PSAL. 11. In Domino confido.

IN the Lord put I my trust: how say ye then to my soul, That she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.*

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

## EVENING PRAYER.

PSAL. 12. Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from

* This terrible and sublim description of God's taking vengeance upon the wicked seems to be taken from the account of

among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor,

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

PSAL. 13. Usque, quo Domine?

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in mine heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord Most Highest.*

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the destruction of Sodom, which, though the language is figurative, serves to intimate to us the sudden and dreadful punishment which God will inflict upon all the workers of iniquity.

* This psalm is very proper for persons in affliction. Since they are taught by example of David where to apply for relief and deliverance in all distresses. Since God is able to

Psal. 14. Dixit insipiens.

THE fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord.

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.*

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

## MORNING PRAYER.

Psal. 15. Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is

enlighten their darkness, to speak comfort to their souls, to remove their calamities, to turn their sorrows into joy, and their mournings into songs of praise.

* It were much to be wished that the complaint which the psalmist here makes of the people in his time were not applicable to the present professors of

right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: tho' it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.*

Psal. 16. Conserva me, Domine.

PRESERVE me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me: † for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart

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a more enlightened dispensation! But happy would it be, would every one endeavour to prevent the reproach by a diligent reformation of himself, and all that are under his influence, rather than to nourish in himself spiritual pride, by indulging himself in unprofitable complaints of the wickedness of his neighbour.

* In this psalm is pointed out to us what qualifications were requisite for such as would serve God acceptably in his tabernacle.

† By considering him as always present with him,—privy to his most secret thoughts, words, and actions; and ready to help and assist him under all dangers and distresses.—And would we hope to share in God's favour and

was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Psal. 17. Exaudi, Domine.

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my foot-steps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have

protection, it is necessary that we live always as in his presence.

their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness and when I awake up after thy likeness, I shall be satisfied with it.*

## EVENING PRAYER.

PSAL. 18. Diligam te, Domine,

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

5 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence; and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thun-

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These words contain a summary account of the qualification for future happiness, viz. Righteousness:—and wherein that happiness consists, viz. In a likeness to God. Let us therefore so learn to imitate God in all holiness here, that we may be like him hereafter in eternal felicity.

dered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord: at the blasting of the breath of thy displeasure.*

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord; and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shall bring down the high looks of the proud.

28 Thou also shalt light

* This truly sublime description of God's interposition in David's behalf, seems strongly to allude to the representation of God's appearance upon mount Sinai at the delivery of the law: and under the figurative expressions of clouds, hail, thunders lightnings, and earthquakes, is represented God's displeasure against David's enemies, his readiness to deliver him, and the dreadful exercise of his power in taking vengeance upon them.

my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God, that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts' feet: and sitteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them:

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth, that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy name.

51 Great prosperity giveth he unto his king: and sheweth loving-kindness unto David his anointed, and unto his seed for evermore.

## MORNING PRAYER.

Psal. 19. Cœli enarrant,

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins,* lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength and my redeemer.

PSAL. 20. Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the name of the God of Jacob defend thee;

2 Send thee help from the sanctuary: and strengthen thee out of Sion;

3 Remember all thy offerings: and accept thy burnt sacrifice;

4 Grant thee thy heart's desire: and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. Domine, in virtute tua.

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt

* Great need is there of a guard in this respect. For however the best of men may sometimes be overtaken through inadvertency, surprise, or the violence of temptation; yet those who have begun to act against conviction, will soon be in great danger of becoming slaves to sin through custom.

thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.*

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

## EVENING PRAYER.

PSAL. 22. Deus, Deus meus.

MY God, my God, look upon me why hast thou forsaken me: and art so far from my health, and from the words of my complaint.

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

* How comfortable is the consideration, that God looks upon injuries or favours done to his servants as done to himself, and that he will resent them accordingly; and what a powerful motive is this to excite us to engage his friendship, who thus graciously considers the concerns of his people as his own: and both can, and will, effectually support their interests.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a pot-sherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee

in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord shall praise him: your heart shall live for ever.*

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born whom the Lord hath made.†

Psal. 23. Dominus regit me.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness, for his name's sake.

4 Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

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* Such as are truly humble and poor in spirit shall have the blessings of the gospel bestowed upon them; and their soul shall be filled with all joy in believing. And they who are thus excited to serve God in sincerity, shall have endless cause to praise him; because he will bestow upon them eternal life through Jesus Christ.

† The royal prophet in this psalm has so plainly described the sufferings of the Saviour of the world, that he seems to have been, as it were an ear, and an eye-witness of them.

## MORNING PRAYER.

PSAL. 24. Domini est terra.

THE earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in,

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.*

PSAL. 25 Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mer-

* This psalm is thought to have been composed for the occasion of removing the ark of God from the house of Obed-Edom to mount Sion: and was designed to remind the Israelites of God's unspeakable kindness towards them, in choosing them for his peculiar people above all the nations of the world; and how strong an obligation this laid upon them to piety and holiness.

cies: and thy loving-kindnesses, which have been ever of old,

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy name's sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.*

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.†

* This passage of scripture seems to be in some degree parallel to that expression of our Saviour If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John vii. 17.

† David seems to have composed this psalm when under grievous distress from Absalom's rebellion; because he so earnestly implores the pardon of his sins, and especially at the tenth verse, of some particular one, which he says is great.

Psal. 26. Judica me, Domine.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;*

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloodthirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

* As it was a ceremony of the law for the priest to wash their hands before they offered sacrifice; so, in allusion to this rite, David resolves to pay a strict regard to purity of behaviour, in order that his religious services may be acceptable to God.

## EVENING PRAYER.

Psal. 27. Dominus illuminatio.

THE Lord is my light, and my salvation: whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days

of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.*

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Psal. 28. Ad te, Domine.

UNTO thee will I cry, O Lord my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers:

* As it appears from this passage that David was supported under his afflictions by a firm trust in the divine goodness; so it may be a comfortable reflection to every good Christian under his greatest distresses.

which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.*

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Psal. 29. Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in

* Did mankind duly reflect upon God's wonderful works of creation, providence, and redemption: they would be almost necessarily induced to love, worship, and obey him.

his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.*

## MORNING PRAYER.

Psal. 30. Exaltabo te, Domine.

I WILL magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.†

Psal. 31. In te, Domine, speravi.

IN thee, O Lord, have I put my trust: let me

* This psalm is supposed to have been occasioned by a violent storm. From the terrible noise and wonderful force of the thunder, David proves the supreme dominion and infinite power of God.

† This psalm is supposed to have been sung upon the dedication of David's house, which had

never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy name's sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand; deliver me from the

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been polluted by the crimes of Absalom, 2 Sam. xvi. 21, 22; and xvii. 1, &c. and xx. 3. And he therefore returns solemn thanks to God that he had delivered him, and in wrath remembered mercy.

hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

29 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.*

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

## EVENING PRAYER.

PSAL. 32. Beati, quorum.

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.†

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If David found reason for such an affectionate exclamation on account of some temporal deliverance; then how much ought it to be the sentiment of every Christian who enjoys the light of the blessed gospel!

† This passage is quoted by St. Paul in the fourth chapter of the epistle to the Romans, to shew that no man had a claim to the blessings of the gospel, on account of his observing the ceremonies of the law of Moses, neither because he was a Jew or Gentile; but that these were the gift alone of God's unmerited favour to all who believe and embrace the gospel.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great waterfloods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Psal. 33. Exultate, justi.

REJOICE in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap:

and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;*

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Psal. 34. Benedicam Domino.

I WILL alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make

* From hence it may be observed, that the true way to make God our friend is to repose such a pious trust in him, as will make us resigned to his will under all his dispensations.

her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnify his name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.*

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord deliver-

* Did men only consult their own safety and quiet, they ought to refrain from evil speaking.

eth the souls of his servants: and all they that put their trust in him shall not be destitute.

## MORNING PRAYER.

PSAL. 35. Judica, Domine.

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief:

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.*

15 But in mine ad-

* Never do the arrows of malice pierce so deeply as when they are pointed with ingratitude. Yet the noblest revenge

versity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Psal. 36. Dixit injustus.

MY heart sheweth me the wickedness of the

that we can take upon an ungrateful enemy, is to forgive him, to pray for him, and endeavour to melt him down into repentance.

ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.*

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

## EVENING PRAYER.

PSAL. 37. Noli aemurali.

FRET not thyself because of the ungodly: neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the

* As this description of God's mercy is a matter of great comfort to the sincere Christian, so it is just cause of terror to the hardened habitual sinner.

Lord: and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken, and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall

stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

## MORNING PRAYER.

PSAL. 38. Domine, ne in furore.

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.*

8 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord,

* Though this and some other passages in this psalm may make it seem as if David was afflicted with some bodily distemper: yet it only implies, that he was deeply affected with grief from a sense of his sins: happy are they who, after imitating David in their crimes, resemble him equally in their repentance.

have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Psal. 39. Dixi custodiam.

I SAID, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

5 Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by means of thy heavy hand.

12 When thou with rebukes doth chasten man

for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSAL. 40. Expectans expectavi.

I WAITED patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they shall be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.*

9 Burnt-offerings, and sacrifice for sin, hast thou not required: then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

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* This and the two following verses are applied in a prophetical sense to Christ, by St. Paul, in Heb. x. and are designed to prove, that the rites and ceremonies of the law of Moses are abolished by the coming and sacrifice of Jesus Christ upon the cross, once for all.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

## EVENING PRAYER.

Psal. 41. Beatus qui intelligit.

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies

whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.*

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Psal. 42. Quemadmodum.

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?†

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath grant-

* This passage our Saviour himself quotes as a prophecy concerning the treachery of Judas. John xiii. 18. Let us take heed that the base ingratitude of that traitor be not chargeable upon us.

† Those who have the liberty to serve God in the religious assemblies sought gratefully to improve so inestimable a blessing.

ed his loving-kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Psal. 43. Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.*

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

## MORNING PRAYER.

Psal. 44. Deus, auribus

WE have heard with our ears, O God, our fathers have told us:

* If the prophet entreated God to deliver him from the malice of his enemies, it was chiefly with a view to return to the tabernacle, that he might praise God. Upon a like principle ought we always to pray for deliverance from afflictions in general—that we may be better enabled to serve God, and do good in our generation.

what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me;

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercy's sake.

Psal. 45. Eructavit cor meum.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the king in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the king's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end.*

Psal. 46, Deus noster refugium.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord; what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

* This is a nuptial song upon Solomon's marriage with Pharaoh's daughter; and seems to have prefigured the spiritual unity and marriage betwixt Christ and his church.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.*

## EVENING PRAYER.

PSAL. 47. Omnes gentes, plaudite.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.†

PSAL. 48. Magnus Dominus.

GREAT is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon

* This is a psalm of thanksgiving, which was probably wrote after those signal victories which David gained over the Moabites, Syrians, &c.

† This psalm was probably composed in the reign of Solomon, at the public solemnity, when the ark was brought into the temple. And thereupon the inspired author praises God for the future calling of the Gentiles.

them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.*

8 We wait for thy loving-kindness, O God: in the midst of thy temple.

9 O God, according to thy name so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSAL. 49. Audite hæc, omnes.

O HEAR ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

* This promise is still better suited to the Christian, than to the Jewish church; concerning which Christ hath said, that the gates of hell shall not preval against it.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning; their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.*

## MORNING PRAYER.

PSAL. 50. Deus deorum.

THE Lord, even the mighty God, hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

* From hence we may discern how dangerous riches and worldly advancement are to our eternal interests: and especially where their possessors are forgetful from whom, and to what end, they are bestowed upon them. For by their ingratitude to God the giver, they descend to a level with brutes.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh: and drink the blood of goats.

14 Offer unto God thanksgiving: and pay thy vows unto the Most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief thou consentedst unto him: and hadst been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conver-

sation right will I shew the salvation of God.*

Psal. 51. Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.†

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my

* "Public praises and thanksgivings (says Dr. Clarke) are acceptable to God, as part of our religious worship and adoration of him; but are then only so, when the declarations of our mouths are the real significations of the intentions of our hearts, and our designs are not to abuse those mercies which we thank him for."

† Grotius says, the sense of this passage is, "I have not only committed a grievous crime at present, but have often sinned from my childhood."

mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Psal. 52. Quid gloriaris?

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn;

8 Lo, this is the man that too' not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.*

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.†

* "The lesson," says Dr. Young "that this example does most genuinely teach us is this, That when a man once ceases to take God for his strength, (which was Doeg's first fault) when he once neglects to apply himself to heaven for conduct and support, that he naturally falls from one sin to another, and there is no security of stopping betwixt indevotion and the bottomless pit."

† This psalm was occasioned by the slaughter of the priests through the calumnies of Doeg the Edomite, as it is related, 1 Sam. xvii.

## EVENING PRAYER.

PSAL. 53. Dixit insipiens.

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSAL. 54. Deus, in nomine.

SAVE me, O God, for thy name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.*

PSAL. 55. Exaudi, Deus.

HEAR my prayer, O God: and hide not thyself from my petition.

* The treachery of the Zihites, and the artifices of Saul to take David, gave occasion to this psalm.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands

upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shall bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.*

## MORNING PRAYER.

PSAL. 56. Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shall cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God,

* This psalm was probably composed by David after Achitophel had forsaken him, and joined Absalom in his rebellion against him.

will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.*

Psal. 57. Misereremei, Deus.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the Most HighGod: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up, my glory: awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth.†

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* David having been discovered, and in danger of being apprehended by the Philistines in Gath, 1 Sam. xx. entreats God to preserve him; and praises him for his deliverance.

† David flying before Saul, and being hid in a cave, where he was surprised by the king, 1 Sam. xxiv. here offers up hisprayers to God for assistance, and expresses his firm confidence in the divine protection.

Psal. 58. Si vere utique.

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men!

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

## EVENING PRAYER.

Psal. 59. Eripe me de inimicis.

DELIVER me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.*

PSAL. 60. Deus, repulisti nos.

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it; heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help

* David, in danger of being apprehended by some persons whom Saul had sent to his house for that purpose, 1 Sam. xix. represents to the Lord the danger he is in: not doubting but God would deliver him from his enemies, restrain their malice, and make them an example to all the world.

me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my lawgiver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.*

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.†

PSAL. 61. Exaudi, Deus.

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praises unto thy name: that I may daily perform my vows.

## MORNING PRAYER.

PSAL. 62. Nonne Deo?

MY soul truly waiteth still upon God: for of him cometh my salvation.

* This is a figurative expression, signifying that he would reduce these countries to the lowest degree of slavery and subjection.

† This psalm seems to have been occasioned by the calamities and public distresses to which the Israelites had been exposed, by

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their advice is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSAL. 63. Deus, Deus meus.

O GOD, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy name.

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their wars against the Amorites, Idumæans, and Syrians; 2 Sam. viii. when God for a time appeared to have deserted his people for their sins.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

2 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoice in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.*

Psal. 64. Exaudi, Deus,

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

* The royal prophet being an exile from Jerusalem, and enforced to conceal himself in the wilderness of Judah, expresses a most ardent desire of returning to the place of God's public worship: but at the same time is filled with unspeakable joy from a sense of God's goodness towards him, and in the exercise of religion; firmly trusting that he shall obtain a happy restoration.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

## EVENING PRAYER.

Psal. 65. Te decet hymnus.

THOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.*

* There is reason to believe that this psalm was composed

Psal. 66. Jubilate Deo.

O BE joyful in God, all ye lands: sing praises unto the honour of his name: make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men?

5 He turned the sea into dry land so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto

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upon a plentiful fall of rain after an extreme drought. And herein David takes an occasion to commemorate, first, the spiritual blesings which God had bestowed upon every sincere worshipper: and secondly, the temporal benefits which he had conferred upon the Israelites in general; and particularly with respect to the fruitfulness of the land of Canaan.

wickedness with mine heart: the Lord will not hear me.*

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Psal. 67. Deus misereatur.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

## MORNING PRAYER.

Psal. 68. Exurgat Deus.

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his name JAH, and rejoice before him

* It appears to have been the opinion of some of the Jews that God was not displeased with evil thought, so long as they were not brought into action; which opinion is the very sink of Pharisaism, and which both Christ and St. Paul often attempted to cleanse. And indeed, if we consider that God is a being of infinite purity, that he knoweth the secrets of our hearts, and requires to be worshipped in spirit and in truth, we cannot but suppose that all iniquity must be an abomination to him, and render all religious services unacceptable.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.*

19 Praised be the Lord daily: even the God who

* St. Paul quotes this passage in order to prove that Christ, by his ascension into heaven, triumphed over the great enemies of mankind, death and Satan.

helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord;

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and

power unto his people; blessed be God.*

## EVENING PRAYER.

PSAL. 69. Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying: my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O

* This psalm is supposed to have been sung upon removing the ark of the Lord to mount Zion; and the several passages in it seem to point out the pomp with which it was attended. It also appears to have been partly prophetical, and contains several things relating to Jesus Christ, and his kingdom.

let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad:

seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Zion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it; and they that love his name shall dwell therein.*

Psal. 70. Deus in adjutorium.

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.†

## MORNING PRAYER.

Psal 71 In te, Domine, speravi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the

* David in this psalm speaks as a type of Jesus Christ. Here we see our Lord's zeal for the glory of God, v. 9, the contempt to which he was exposed, v. 7, 8, 12. &c. the gall and vinegar that were offered to him on the cross, v. 22, the fatal end of Judas, v 25, and the obstinacy and rejection of the Jews. This appears from the application which the apostles make in the New Testament of several passages in this psalm.

† David being obliged by his son Absalom to flee from Jerusalem, here implores the divine aid against his enemies.

hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.*

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and

* The word righteousness here, as well as in many other places of scripture, (when it relates to God,) signifies saving mercy, or preserving goodness: and this passage implies that David would always gratefully acknowledge the divine goodness towards him in delivering him from his enemies; ascribing the glory to God, and to him alone. Such is the conduct of him whose heart is duly affected with a sense of God's mercies.

great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Psal. 72. Deus, judicium.

GIVE the king thy judgments, O God: and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The king of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favour-

able to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever; his name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.*

## EVENING PRAYER.

PSAL. 73. Quam bonus Israel!

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with

* This psalm was probably wrote a little before David's death, when he had declared Solomon to be his successor, had ordered him to be anointed by Zadock, and publicly inaugurated, 1 Kings i. Herein he commends his son to God, beseeching him to endue him with such wisdom and righteousness as would enable him to govern his people; describing at the same time, the future glory and extent of Soloman's kingdom, and the happiness his subjects would enjoy under him. Yet several of the antient Jewish writers allow that this psalm relates, in a more exalted sense, to the Messiah.

pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.*

25 My flesh and my

* "If a man were to chuse a happiness for himself, (says Dr. Tillotson on this passage,) and were to ransack heaven and earth

heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Psal. 74. Ut quid, Deus?

O GOD, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth he doeth it himself.

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for it; after all his search and inquiry he would at last fix upon God, as the chief happiness of man, and the true and only centre of our soul."

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.*

## MORNING PRAYER.

PSAL. 75. Confitebimur tibi.

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools,

* The destruction of the temple seems to have been the occasion of this psalm, in which the Jewish nation describes the melancholy situation to which it is reduced in its captivity, implores the assistance of the Almighty, and is comforted with the consideration of the deliverances he had formerly granted to that people, and the proofs of his power in the order of the world, and the common course of nature

Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.*

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Psal. 76. Notus in Judæa.

IN Jewry is God known: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the

* The sense of this passage is as if David had said, "Unless ye cease to rebel against me, God will inflict the most grievous calamities upon you, which shall be worse than the bitterest potion to the palate."—Gracious God! teach us so to live that we be not obliged to drink the bitter cup of thy eternal vengeance.

Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.*

Psal. 77. Voce mea ad Dominum.

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more entreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the

* This is a song of thanksgiving for some remarkable victory which God had vouchsafed his people, and an exhortation to acknowledge the divine power and majesty.

depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

## EVENING PRAYER.

Psal. 78. Attendite, popule.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea

and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels' food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled? for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days

did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and inquired after God.

35 And they remembered that God was their strength: and that the High God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence;

52 And smote all the first-born in Egypt: the most principal and migh-

tiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most High God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel:

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemy's hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.*

## MORNING PRAYER.

Psal. 79. Deus, venerunt.

O GOD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.†

9 Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake.

10 Wherefore do the heathen say: Where is now their God.

11 O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

* This is an historical psalm, in which the praises of God are celebrated on account of the works and miracles which he had wrought in favour of his people, and contains the history of the Israelites, from their departure out of Egypt, to the times of David.

† It is no unusual thing, in the course of nature, for men to suffer in their old age for the follies and vices of their youth.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.*

Psal. 80. Qui regis Israel.

HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.†

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof

* The destruction of Jerusalem and the temple by Nebuchadnezzar, seems to have been the occasion of this psalm: in which the Jews intreat God to be reconciled to his people, and punish the blasphemies and cruelties of their enemies.

† The allegory whereby the Jewish nation is here represented may, in a spiritual sense, be justly referred also to the Christian church; which hath equally experienced the divine goodness in its establishment, support, and improvement: and we have no less reason, than they had, to pray that he will defend it from spiritual enemies, who are continually seeking its destruction.

were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Psal. 81. Exultate Deo.

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee, what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy

God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.*

## EVENING PRAYER.

Psal. 82. Deus stetit.

GOD standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the Most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Psal. 83. Deus, quis similis?

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

* This psalm was composed to be sung upon the feast of trumpets, or the first new moon of the civil year, see Lev. xxiii. 24, and Numb. xxix. 1. And the general argument and end of it is an exhortation of the Israelites to obedience, from the consideration of the paternal affection, benefits, and promises of God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;*

7 Gebal, and Ammon, and Amalek: the Philistines with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to shame, and perish.

18 And they shall know that thou, whose name is Jehovah: art only the Most Highest over all the earth.†

* There is a great propriety in the expression, tabernacles. For the wild Arabs, who are the descendants of Ismael, live in tents continually, as well in peace as war.

† Several of the neighbouring nations having assembled themselves to make war against the Israelites, the prophet entreats God to subdue them as he had formerly done to the kings who made war against Israel in the times of the Judges. This psalm is thought to refer to the affair related in 2 Chron. xx.

PSAL. 84. Quam dilecta!

O HOW amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.*

PSAL. 85. Benedixisti, Domine.

LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

* The royal prophet being excluded from the public worship of God in the tabernacle, by his son Absalom's rebellion, expresses a most ardent desire of returning to it, celebrates the happiness of those who could attend it at all times, and declares he should prefer that happiness before every other worldly advantage without it.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.*

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.†

## MORNING PRAYER.

Psal. 86. Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for I am poor, and in misery.

2 Preserve thou my soul, for I am holy:‡ my

* This was completely fulfilled in none but Jesus Christ, concerning whom it is said that he was made flesh and dwelt among us; (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth. John i. 14. He is also said to be the glory of his people Israel. Luke ii. 32.

† This psalm is supposed to have been occasioned by the return of the Israelites from their Babylonian captivity; when, the temple being rebuilt, &c. the people began to be united into one body, and to be elevated with hopes of their former glory. Though, in a sublimer sense, it has been thought to refer to the times of the Messiah.

‡ This expression may at first sight appear harsh for David to utter concerning himself; because, he says elsewhere, that in God's sight no man living shall be justified: yet David might be said to be holy in respect of his enemies; and might therefore have reason to hope that God on that account would shew kindness to him in preference to them.

God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Psal. 87. Fundamenta ejus.

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of

Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the Most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Psal. 88. Domine Deus

O LORD God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful dis-

pleasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

## EVENING PRAYER.

Psal. 89. Misericordias Domini.

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever; thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints,

7 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world. and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O L rd, that can rejoice in thee: they shall walk in the light of thy countenance

17 Their delight shall be daily in thy name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence: the Holy One of Israel is our King.

20 Thou spakest some time in visions unto thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him:

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.*

* This covenant and the promises which God had made to

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: Praised be the Lord for evermore. Amen, and Amen.

## MORNING PRAYER.

PSAL. 90. Domine, refugium.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains

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David and his posterity, evidently relate to Jesus Christ, for in him alone they are fully verified, of whose kingdom there shall be no end. Luke i. 33

were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten: and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our hand-work.*

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* This psalm was composed by Moses, probably whilst the Israelites were in the wilderness, and at the time of some public mortality, when God was executing his vengeance against

PSAL. 91. Qui habitat.

WHOSO dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.*

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

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them for their perverseness, as threatened in the fourteenth chapter of Numbers. In which he seriously reflects upon the many examples then before him of God's displeasure against sin, and, by fervent prayer, endeavous to engage the divine mercy and protection towards the people for the future.

* This passage Satan quoted in order to induce our Saviourto cast himself down from a pinnacle of the temple. Mat. iii. And though our Lord very properly repulsed the temptation by another quotation: yet every good Christian may justly hope for the support and protection of God and his angels, amidst dangers and distresses that are not of his own procuring. But if we rashly and unnecessarily expose ourselves to troubles and difficulties in confidence of a supernatural deliverance, we thereby tempt God, and must expect to reap the fruits of our faith.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

Psal. 92. Bonum est confiteri.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy name, O Most, Highest;

2 To tell of thy loving-kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the Most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is; and that there is no unrighteousness in him.

## EVENING PRAYER.

PSAL. 93. Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.*

PSAL. 94. Deus ultionum.

O LORD God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

* The removal of the ark to mount Sion is supposed to have been the occasion of this psalm: in which the prophet celebrates the Majesty of God, and the sovereign power by which he governs the world, and particularly his people

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil-doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

## MORNING PRAYER.

PSAL 95. Venite exultemus.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

8 To-day if ye will

hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.*

Psal. 96. Cantate Domino.

O SING unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his name: be telling of his salvation from day to day.†

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

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* This rest, which to the Israelites in the wilderness signified the land of Canaan, the apostle to the Hebrews explains, with respect to Christians, of heaven, Heb. iv. And as the Israelites, through their unbelief, came short of Canaan; so the apostle says Let us labour to enter into that rest (of heaven) lest any man fall after the same example of unbelief.

† The word salvation here, with respect to the Jews, probably signifies deliverance from, or victory over, outward dangers and enemies.

11 Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh, to judge the earth: and with righteousness to judge the world, and the people with his truth.*

Psal. 97. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

* David composed this psalm upon the removal of the ark to Sion. It is thought to contain an illustrious prophecy concerning the kingdom of Christ being extended through the world, and the calling all nations to its subjection.

## EVENING PRAYER.

PSAL. 98. Cantete Domino.

O SING unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.*

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

PSAL. 99. Dominus regnavit.

THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy name: which is great, wonderful, and holy.

4 The king's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his foot-stool, for he is holy.

6 Moses and Aaron

* This seems to have been fully completed when the glad tidings of salvation by Jesus Christ were published to the Gentiles, and they were turned from darkness to light, and from idols to serve the living God.

among his priests, and Samuel among such as call upon his name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.*

PSAL. 100. Jubilate Deo.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.†

PSAL. 101. Misericordiam et judiciam.

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

* This seems primarily to be referred to the establishment of David upon his throne; but prophetically to the kingdom of the Messiah; and is partly designed as a consolation under affliction; and partly as an exhortation to celebrate the divine benefits.

† Mankind in general are here called upon publicly to acknowledge God as their Creator and Preserver; and to celebrate his mercy and truth. This was usually sung by the Jews at the time of their sacrificing their peace-offering.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.*

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

## MORNING PRAYER.

PSAL. 102. Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass; so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken

* Would masters, like David, pay a proper attention to the principles and conduct of their servants, and be careful to instruct them in their duty, not only by precepts, but also by their own good examples; they would probably find abundantly less reason to complain in this respect, would be adding to their own happiness, as well as that of society in general, and discharging a duty for the neglect of which they must one day be assuredly accountable.

me up, and cast me down.
11 My days are gone like a shadow: and I am withered like grass.
12 But, thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.
13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.
14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.
15 The heathen shall fear thy name, O Lord: and all the kings of the earth thy Majesty;
16 When the Lord shall build up Sion: and when his glory shall appear;
17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.
19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;
20 That he might hear the mournings of such as are in captivity; and deliver the children appointed unto death;
21 That they may declare the name of the Lord in Sion: and his worship at Jerusalem;
22 When the people are gathered together: and the kingdoms also, to serve the Lord.
23 He brought down my strength in my journey: and shortened my days.
24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.
25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;
27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.*
28 The children of thy servants shall continue:

* All other things are changeable and perishable; but God is the same, the same unchangeable through all eternity.

and their seed shall stand fast in thy sight.

Psal. 103. Benedic, anima mea.

PRAISE the Lord, O my soul: and all that is within me praise his holy name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses; his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.*

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

* Let sinners, however take heed how they abuse his patience: for God recompenseth to the impenitent for the slowness of his punishment by the weight of it. For as St. Paul well observes in the second of Romans, they that despise the riches of God's goodness and forbearance, and long-suffering, (not considering that his goodness leadeth them to repentance) treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

## EVENING PRAYER.

Psal. 104. Benedic, anima mea.

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have

their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

## MORNING PRAYER.

PSAL. 105. Confitemini Domino.

O GIVE thanks unto the Lord, and call upon his name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoice in his holy name; let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth,*

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 Saying, Unto thee

* Though the following events which are recorded in this psalm do not directly regard Christians yet they naturally raise our thoughts to the consideration of these signal mercies and spiritual blessings which God hath bestowed upon us in Christ Jesus; by delivering us from the captivity of sin and death, admitting us into a new covenant with him, and affording us the blessed hopes of an eternal inheritance in heaven, of which Canaan was but a faint emblem.

will I give the land of Canaan: the lot of your inheritance;

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44 That they might keep his statutes: and observe his laws.*

## EVENING PRAYER.

PSAL. 106. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise.

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

* This is an historical psalm, and contains the affairs of the Israelites from Abraham to their going out of Egypt. Herein the author principally celebrates God's goodness in adopting the Jews for his people, and delivering them from slavery.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his name's sake: that he might make his power to be known.

9 He rebuked the Red Sea, also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel,

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red Sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his

hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works;

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

## MORNING PRAYER.

Psal. 107. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the Most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he

doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wit's end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards; to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.*

## EVENING PRAYER

PSAL. 108. Paratum cor meum.

O GOD, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice

* This may justly be reckoned amongst the most elegant of the psalms: and its principal elegancy arises, in part from the disposition of its materials, and the form of the whole poem. The author herein celebrates the goodness and mercy of God towards all men in their greatest calamities, in his lending a ready ear to their requests.

therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

PSAL. 109. Deus laudum.

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.*

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

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This and the following imprecations are not to be considered as the words of David, but of David's enemies against him: as will appear by considering that he speaks of his enemies in the fourth verse in the plural number; whereas this imprecation is uttered against one person in the singular. And if the word saying, was added after the expression good will, in the end of the fourth verse, the difficulty would be sufficiently cleared up.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy;

26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame:

and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude;

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

## MORNING PRAYER.

PSAL. 110. Dixit dominus.

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.*

4 The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.†

PSAL. 111. Confitebor tibi.

I WILL give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought

* This is a remarkable prophecy concerning the propagation of the gospel; signifying that the converts to Christianity should be more splendid and numerous than the drops of pearly dew which bespangle the grass on some fair summer's morning: and like that too, refreshing and fertilizing all around them by their heavenly doctrine and examples.

† The psalmist under the image of a young prince, taking possession of a kingdom, and going forth to subdue all that oppose him, here foretels that the Messiah should be exalted to the right hand of God; that he should be the king and high-priest of the church; that he should gloriously establish his kingdom, and triumph over all his enemies.

out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is thy name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.*

Psal. 112. Beatus vir.

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the

* With respect to this passage, Dr. Tillotson saith, "Religion tends to the improvement of our understandings. I do not mean only that it instructs us in the knowledge of divine and spiritual things, and makes us to understand the great interest of our souls, and the concernments of eternity better, but that, in general, it doth raise and enlarge the minds of men, and makes them more capable of true knowledge, by subduing their lusts, and moderating their passions. Because, the more a man's soul is cleansed from the filth and dregs of sensual lusts, the more nimble and expedite it will be in its operations. The more any man conquers his passions, the more calm and sedate his spirit is; and the greater equality he maintains in his temper, his apprehension of things will be the more clear and unprejudiced, and his judgment more firm and steady."

darkness he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSAL. 113. Laudate, pueri.

PRAISE the Lord, ye servants: O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lord's name is praised: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.*

## EVENING PRAYER

PSAL. 114. In exitu Israel.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people,†

* This is a psalm of praise, and an exhortation to celebrate the infinite power, majesty, and providence of God, by which all things are governed and preserved, and the lowly in particular are exalted.

† If the Jews had reason to

2 Judah was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills like young sheep?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water: and the flint-stone into a springing-well.

Psal. 114. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy and for thy truth's sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of men's hands.

5 They have mouths, and speak not: eyes have they, and see not.

6 They have ears, and hear not: noses have they and smell not.

7 They have hands, and handle not: feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall

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exalt the power and goodness of God on account of their deliverance from Egyptian slavery, much more reason have Christians to praise and bless him for their redemption from sin and death, of which the former was but a faint emblem.

bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.*

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

## MORNING PRAYER.

PSAL 116. Delixi, quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.†

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

* Be of good comfort therefore ye poor yet faithful servants of God. The Master whom ye serve is no respecter of persons. He takes care for the lowest as well as the highest of the sons of men---and he distinguishes his favourites only in proportion as they excel each other in virtue and holiness. A distinction which the poor man has an equal opportunity of sharing with the rich.

† It may seem at first sight as if David had uttered a rash un-

12 I will receive the cup of salvation: and call upon the name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. 117. Laudate Dominum.

O PRAISE the Lord, all ye heathen: praise him all ye nations.*

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see

advised expression for which he thought himself blameable. But this passage implies only that he was in so difficult and dangerous a situation, that he could not forbear openly declaring that all human help was vain; and that God was his only sure dependance.

* This passage St. Paul considers as a prophecy concerning the conversion of the Gentiles, and as a reason why the Gentiles should share with the Jews in offering up their united praises to God for his mercies in Christ Jesus, Rom. iv. 11. Because, as all people partake in the divine goodness, all certainly ought to join also in thanks to their common Benefactor.

my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say on every side: but in the name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength, and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head stone in the corner.*

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord send us now prosperity.

26 Blessed be he that cometh in the name of the

* Jesus Christ is that corner stone which was rejected by the Jews, but is become the corner stone of the church, and the stone that unites the Jews and Gentiles in the union of the same faith.

Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

## EVENING PRAYER.

PSAL. 119. Beati immaculati.

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statues!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way: even by ruling himself after thy word.

10 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart: that I should not sin against thee.

12 Blessed art thou, O Lord: O teach me thy statutes.

13 With my lips have I been telling: of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies: as in all manner of riches.

15 I will talk of thy commandments: and have respect unto thy ways.

16 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo

O DO well unto thy servant: that I may live, and keep thy word.

18 Open thou mine eyes: that I may see the wondrous things of thy law.

19 I am a stranger upon earth: O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

21 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke: for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight: and my counsellors.*

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me, according to thy word,

26 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

27 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness: comfort thou me according unto thy word.

29 Take from me the way of lying: and cause thou me to make much of thy law.

30 I have chosen the way of truth: and thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O Lord, confound me not.

32 I will run the way of thy commandments: when thou hast set my heart at liberty.

## MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

34 Give me understanding and I shall keep thy law; yea, I shall keep it with my whole heart.

* King Alphonsus being asked who were the best counsellors, replied, "The dead;" meaning books which flatter no man, and teach the truth pure and unmixed. Far more properly might David term the laws of God his counsellors: since they will faithfully shew every man to himself, who sincerely consults his opinion, and administer the most effectual advice for his welfare.

35 Make me to go in the path of thy commandments: for therein is my desire.

36 Incline my heart unto thy testimonies: and not to covetousness.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

38 O stablish thy word in thy servant: that I may fear thee.

39 Take away the rebuke that I am afraid of: for thy judgments are good.

40 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers: for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

44 So shall I alway keep thy law: yea, for ever and ever.

45 And I will walk at liberty: for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings: and will not be ashamed.

47 And my delight shall be in thy commandments; which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble: for thy word hath quickened me.

51 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgments, O Lord: and received comfort.

53 I am horribly afraid: for the ungodly that forsake thy law.

54 Thy statutes have been my songs: in the house of my pilgrimage.

55 I have thought upon thy name, O Lord, in the night-season: and have kept thy law.

56 This I had: because I kept thy commandments:

Portia mea, Domine.

THOU art my portion O Lord: I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

59 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time: to keep thy commandments.

61 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

63 I am a companion of all them that fear thee: and keep thy commandments.

64 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant: according unto thy word.

66 O learn me true understanding and knowledge: for I have believed thy commandments.

67 Before I was troubled, I went wrong: but now have I kept thy word.

68 Thou art good and gracious: O teach me thy statutes.

69 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn: but my delight hath been in thy law.

71 It is good for me that I have been in trouble: that I may learn thy statutes.

72 The law of thy mouth is dearer unto me than thousands of gold and silver.

## EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me: because I have put my trust in thy word.

75 I know, O Lord that thy judgments are right: and that thou of very faithfulness hast

caused me to be troubled.

76 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies: be turned unto me.

80 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

82 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke: yet do I not forget thy statutes.*

84 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me: which are not after thy law.

86 All thy commandments are true: they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth: but I forsook not thy commandments.

88 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In æturnum, Domine.

O LORD, thy word: endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance: for all things serve thee.

92 If my delight had not been in thy law: I

* The antients usually made their bottles of goat's skins; which if they were placed too near the fire, would necessarily be apt to be shrivelled and dried up. Such David represents himself to be through the force of affliction; yet with a becoming piety and steadiness of mind, he resolves to persist in the discharge of his duty.

should have perished in my trouble.

93 I will never forget thy commandments: for with them thou hast quickened me.

94 I am thine, O save me: for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me: but I will consider thy testimonies.

96 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than my teachers: for thy testimonies are my study.

100 I am wiser than the aged: because I keep thy commandments.

101 I have refrained my feet from every evil way: that I may keep thy word.

102 I have not shrunk from thy judgments: for thou teachest me.

103 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding: therefore I hate all evil ways.

## MORNING PRAYER

Lucerna pedibus meis

THY word is a lantern unto my feet: and a light unto my paths.

106 I have sworn, and am stedfastly purposed: to keep thy righteous judgments.

107 I am troubled above measure: quicken me, O Lord, according to thy word.

108 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

109 My soul is alway in my hand: yet do I not forget thy law.

110 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes

alway: even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things: but thy law do I love.

114 Thou art my defence and shield: and my trust is in thy word.

115 Away from me, ye wicked: I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I DEAL with the thing that is lawful and right: O give me not over unto mine oppressors,

122 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

125 I am thy servant, O grant me understanding: that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

127 For I love thy commandments: above gold and precious stone.

128 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

130 When thy word goeth forth: it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

132 O look thou upon

me, and be merciful unto me: as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

136 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord: and true is thy judgment.

138 The testimonies that thou hast commanded: are exceeding righteous and true.

139 My zeal have even consumed me: because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost: and thy servant loveth it.

141 I am small, and of no reputation: yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness: and thy law is the truth.

143 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

## EVENING PRAYER.

Clamavi in toto corde meo.

I CALL with my whole heart: hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee: for in thy word is my trust.

148 Mine eyes prevent the night watches: that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness: quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me: and are far from thy law.

151 Be thou nigh at hand, O Lord: for all thy commandments are true.

152 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humillitatem.

CONSIDER mine adversity, and deliver me: for I do not forget thy law.

154 Avenge thou my cause, and deliver me: quicken me, according to thy word.

155 Health is far from the ungodly: for they regard not thy statutes.

156 Great is thy mercy, O Lord: quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors: because they keep not thy law.

159 Consider, O Lord, how I love thy commandments: O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I am as glad of thy word: as one that findeth great spoils.

163 As for lies, I hate and abhor them: but thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgments.

165 Great is the peace that they have who love thy law: and they are not offended at it.

166 Lord, I have looked for thy saving health: and done after thy commandments.

167 My soul hath kept thy testimonies: and loved them exceedingly.

168 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding, according to thy word.

170 Let my supplication come before thee: deliver me, according to thy word.

171 My lips shall speak of thy praise: when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

173 Let thine hand help me: for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord: and in thy law is my delight.

175 O let my soul live, and it shall praise thee: and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

## MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.*

PSAL. 121. Levavi oculos.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

* The psalmist herein complains of the deceitful poisonous calumnies of some malicious persons against him; and of the great hardships he endured in being obliged to live among such people; and implores God's assistance. This and the fourteen psalms following have the same title, viz. The Songs of Degrees or Ascensions, because they are supposed to have been sung by the Jews either upon their return from captivity, or their going up to Jerusalem at their solemn festivals.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.*

PSAL. 122. Lætatus sum.

I WAS glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions' sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.†

PSAL. 123. Ad te levavi oculos meos.

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

* King David, going out to war first approaches the ark of God, which was fixed in mount Sion, and here implores the divine help, on which alone he professeth that he fixeth his dependance. The high-priest, in return, assures him from the tabernacle, that God will be his continual protector by day and by night.

† This psalm is thought to have been composed by David to be publicly sung when the Israelites assembled at Jerusalem upon their solemn festivals.

3 Have mercy upon us O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.*

PSAL. 124. Nisi quia Dominus.

IF the Lord himself had not been on our side, now may Israel say: If the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the name of the Lord: who hath made heaven and earth.

PSAL. 125. Qui confidunt.

THEY that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.†

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-

* Riches and prosperity are too apt to make men forget themselves, and to treat their inferiors with haughty, overbearing insolence. So true is the observation of the poet, that

Want is the scorn of every wealthy fool,
And wit in rags is turn'd to ridicule.

Great need there is therefore to remember the psalmist's advice, If riches increase, set not your hearts upon them. Psalm lxii. 10.

† This passage seems to be well explained by St. Paul, 1 Cor x. 13. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

doers: but peace shall be upon Israel.

## EVENING PRAYER.

PSAL. 126. In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. Nisi Dominus.

EXCEPT the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. Beati omnes.

BLESSED are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusa-

lem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

Psal. 129. Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in peices.

5 Let them be confounded and turned backward: as many as have evil-will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up?

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the name of the Lord.

Psal. 130. De profundis.

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou. Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord; my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Psal. 131. Domine non est.

LORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from

his mother: yea, my soul is even weaned as a child.

4 O Israel, trust in the Lord: from this time forth for evermore.

## MORNING PRAYER.

PSAL. 132. Memento, Domine.

LORD, remember David: and all his trouble;

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David; and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.*

Psal. 133. Ecce quam bonnm!

BEHOLD, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Psal. 134. Ecce nunc.

BEHOLD now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Psal. 135. Laudate nomen.

O PRAISE the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely.

4 For why? the Lord hoth chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He ha h sent tokens and wonders into the midst

* This psalm appears to have been composed by Solomon when he had come to a resolution of fulfilling his father's intention of building a temple to the Lord See 2 Sam. ix. and compare verses 8, 9, with 2 Chron. vi. 49.

of thee, O thou land of Egypt: upon Pharoah, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracions unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem

## EVENING PRAYER.

Psal. 136. Confitemini.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red Sea in two parts: for his mercy endureth for ever:

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharoah and his hosts, he overthrew them in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.*

PSAL. 137. Super flumina.

BY the waters of Babylon we sat down and

* This may be reckoned among the historical psalms, and was sung alternately, Ezra iii. 10, 11. The psalmist herein celebrates the praises of God, and particularly his infinite power and goodness, which had been displayed in the works of the creation, and in the deliverance of the Israelites from the bondage of Egypt, and giving them possession of Canaan

wept when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.*

Psal. 138. Confitebor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name, because of thy loving-kindness and truth: for thou hast magnified thy name, and thy word, above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy

* This psalm seems to have been composed by the Levite singers when they were captives in Babylon, or soon after their return; when they saw the impending destruction of that city.

right hand shall save me.

8 The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

## MORNING PRAYER.

PSAL. 139. Domine probasti.

O LORD, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou O Lord knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day

were fashioned: when as yet there was none of them.*

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men;

20 For they speak unrighteously against thee: and thine enemies take thy name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Psal. 140. Eripe me, Domine.

DELIVER me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health:

* This very sublime and awful description of God's universal presence and perfect knowledge of all things affords a most powerful motive to virtue, and discouragement to vice. For what man could dare to live wickedly under the apprehension that he is continually in the presence of an infinitely holy and just God, who will most assuredly punish all workers of iniquity.

thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.*

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy name: and the just shall continue in thy sight.†

Psal. 141. Domine, clamavi

LORD, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words; for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God:

* By this is meant one who is an evil speaker, backbiter, or sycophant. And indeed it is generally observed, that though such sort of people may flourish for a time, yet sooner or later they meet with just punishment.

† This psalm was composed against the flatterers of Saul, who had misrepresented David to that monarch.

in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.*

## EVENING PRAYER.

Psal. 142. Voce mea ad Dominum.

I CRIED unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous resort unto my company.†

Psal. 143. Domine exaudi.

HEAR my prayer, O Lord and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down

* This psalm was probably composed the evening before David fled to Gath from Saul's persecution, 1 Sam. xxi. 10. When being apprehensive lest by going among idolaters he might be tempted to say or do something inconsistent with his duty he implores God's help and protection.

† David being concealed in the cave of Adullam and surrounded by Saul's army, here earnestly entreats God to assist him in that imminent danger; vowing to praise him for his deliverance.

to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy name's sake: and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.*

## MORNING PRAYER.

Psal. 144 Benedictus Dominus.

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought; his time passeth away like a shadow.

* This is the seventh and last of the penitential psalms; in which the royal prophet humbly acknowledges his own unworthiness of God's favour, entreats him to regard his deplorable condition, graciously to hear his prayer, to guide him by his Spirit, and deliver him from his present distress.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.†

PSAL. 145. Exaltabo te, Deus

I WILL magnify thee, O God, my King: and I will praise thy name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy name for ever and ever.

3 Great is the Lord, and

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* Though temporal blessings seem here to be chiefly prayed for, as the law of Moses was founded upon temporal promises; yet, as Christians, it becomes us principally to pray for spiritual blessings: because we know that if we seek the kingdom of God and his righteousness, all earthly enjoyments that he sees good for us shall be added unto us.

† This is a psalm of thanksgiving for the victories and deliverances which God had granted to David: and a prayer for the prosperity of Israel.

marvellous, worthy to be praised: there is no end of his greatness.*

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy name for ever and ever.

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* Concerning this passage we may justly apply the words of the son of Sirach, Ecclesiasticus xliii. 30. "When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough."

PSAL. 146. Lauda anima mea.

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God O Sion, shall be King for evermore: and throughout all generations.

## EVENING PRAYER.

PSAL. 147. Laudate Dominum.

O PRAISE the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the

grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him; and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation:* neither have the heathen knowledge of his laws.†

PSAL. 148. Laudate Dominum.

O PRAISE the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him all ye stars and light.

4 Praise him, all ye heavens: and ye waters,

* If the privileges which the Jews enjoyed under the Mosaic dispensation were so strong a motive to gratitude, how much more should the blessings of the gospel be so to Christians; which, as they are not vouchsafed to all people, should heighten their value in our esteem, and engage us to possess them with thankfulness, and use them to the glory of God and our own salvation.

† This psalm was probably composed upon the return of the Jews from the Babylonish captivity; who are here exhorted to praise God on account of the works of the creation, and for the mercies which he had shewn to that nation in particular.

that are above the heavens.

5 Let them praise the name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the name of the Lord: for his name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him: even the children of Israel, even the people that serveth him.

Psal. 49. Cantate Domino.

O SING unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Psal. 150. Laudate Dominum.

O PRAISE God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the

sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.*

* This psalm, which is the last, is all rapture and transport, and seems to have been penned on purpose to be a conclusion of the sacred songs, to shew what is the design of them, that is, to assist us in praising God, in which let us all unite now and for evermore.

# FORMS OF PRAYER

## TO BE USED AT SEA.

The Morning and Evening Service to be used daily at sea shall be the same which is appointed in the Book of Common Prayer.

These two following prayers are to be also used in his majesty's navy every day.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious sovereign lord, king GEORGE, and his dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy name, through Jesus Christ our Lord. Amen.

The collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen

Prayers to be used in storms at sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up

the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. Amen.

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee, O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. Amen.

The prayer to be said before a fight at sea against any enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our

Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short prayers for single persons, that cannot meet to join in prayer with others, by reason of the fight or storm.

General prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special prayers with respect to the enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy name's sake.

Short prayers in respect of a storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.

The confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly the wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. Amen.

Then shall the priest, if there be any in the ship, pronounce this absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

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Thanksgiving after a storm.

Jubilate Deo. Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: how wonderful he is in

his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psal. cvii.

O GIVE thanks unto the Lord for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from

the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the Most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble; he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and oc-

cupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wit's end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished, and brought low: through oppression, through any plague, or trouble;

Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy name, through Jesus Christ our Lord. Amen.

Or this,

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name, for this thy mercy in saving us when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our

life, through Jesus Christ our Lord and Saviour. Amen.

An hymn of prayer and thanksgiving after a dangerous tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord by whom w have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God,

who only doeth wondrous things;

And blessed be the name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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After victory or deliverance from an enemy.

A psalm or hymn of praise and thanksgiving after victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in peices those that rose up against us.

Therefore, not unto us, O Lord, not unto us: but unto thy name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the name of the Lord: who hath made heaven and earth.

Blessed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

After this hymn may be sung the Te Deum.

Then this collect.

O ALMIGHTY God, the sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy gospel, the honour of our sovereign, and as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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At the burial of their dead at sea, the office in the Common Prayer-Book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

# A FORM OF PRAYER WITH THANKSGIVING,

TO BE USED YEARLY UPON THE FIFTH DAY OF NOVEMBER,

*For the happy deliverance of King* JAMES *I. and the three estates of England, from the most traiterous and bloody-intended massacre by gunpowder and also for the happy arrival of his Majesty King* WILLIAM *on this day, for the deliverance of our church and nation.*

The minister of every parish shall give warning to his parishoners publicly in the church at Morning prayer, the Sunday before, for the due observation of the said day. And after Morning Prayer or preaching, upon the said fifth day of November, shall read publicly, distinctly, and plainly, the Act of Parliament, made in the third year of King JAMES I. for the observation of it.

The service shall be the same with the usual office for holy-days in all things; except where it is hereafter otherwise appointed.

If this day shall happen to be Sunday, only the collect proper for that Sunday shall be added to this office in its place.

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Morning Prayer shall begin with these sentences.

THE Lord is full of compassion, and mercy: long-suffering, and of great goodness. *Psalm* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Verse* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Verse* 10.

Instead of Venite exultemus shall this hymn following be used; one verse by the priest, and another by the clerk and people.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psalm* cvii. 1.

*Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.* Verse 2.

Many a time have they fought against me from my youth up: may Israel now say *Psalm* cxxix. 1.

*Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.* Verse 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they

made a pit for my soul. *Psalm* xxxv. 7.

*They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.* Psalm lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psalm* cxlvii. 5.

*The Lord setteth up the meek: and bringeth the ungodly down to the ground.* Verse 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psalm* lxxx. 17.

*And so will not we go back from thee: O let us live, and we shall call upon thy name.* Verse 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Proper Psalms. lxiv. cxxiv, cxxv.

Proper Lessons.

The First, 2 Samuel xxii.

Te Deum.

The Second, Acts xxiii.

Jubilate.

In the Suffrages after the Creed these shall be inserted and used for the King.

PRIEST. O Lord, save the King;

PEOPLE. Who putteth his trust in thee.

PRIEST. Send him help from thy holy place.

PEOPLE. And evermore mightily defend him.

PRIEST. Let his enemies have no advantage against him.

PEOPLE. Let not the wicked approach to hurt him.

Instead of the first collect at Morning Prayer shall these two be used.

ALMIGHTY God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King JAMES the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England,

then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. Amen.

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing his Majesty King WILLIAM, upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly-kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. Amen.

In the end of the Litany (which shall always this day be used) after the collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.

ALMIGHTY God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enter-

prize, plotted and intended this day to have been executed against the King, and the whole state of England, for the subversion of the government and religion established among us; and didst likewise upon this day wonderfully conduct thy servant King WILLIAM, and bring him safely into England, to preserve us from the attempts of our enemies to bereave us of our religion and laws: We most humbly praise and magnify thy most glorious name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. Amen.

Instead of the prayer, In time of War and Tumults shall be used this prayer following.

O LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, assuage their malice and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruin of thy Church, among us:

but that our gracious Sovereign, and his realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

In the communion service, instead of the collect for the day, shall this which followeth be used.

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the three estates of the realm of England assembled in parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King WILLIAM a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; Preserve him in thy faith, fear, and love; Prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear; honour to whom honour.

The gospel. St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the Six Homilies against rebellion.

This sentence is to be read at the Offertory.

WHATSOEVER ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *St. Matt.* vii. 12.

After the prayer for the Church militant this following Prayer is to be used.

O GOD, whose name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our religion and liberties. And we humbly pray that the devout sense of this thy re-

peated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord, King GEORGE; and a spirit of fervent zeal for our holy religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. Amen.

## A FORM OF PRAYER WITH FASTING

To be used yearly on the thirtieth day of January,

*Being the day of the Martyrdom of the blessed King* CHARLES I. *to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.*

If this day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next day following. And upon the Lord's day next before the day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said day.

The service of the day shall be the same with the usual office for holy-days in all things; except where it is in this office otherwise appointed,

## THE ORDER FOR MORNING PRAYER.

He that ministereth shall begin with one or more of these sentences.

TO the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

Correct us, O Lord, but with judgment: not in thine anger, lest thou bring us to nothing. *Jer.* x. 24.

Enter not into judgment with thy servants, O Lord: for in thy sight shall no

man living be justified. *Psalm* cxliii. 2.

Instead of Venite exultemus the hymn following shall be said or sung; one verse by the priest, another by the clerk and people.

RIGHTEOUS art thou O Lord: and just are thy judgments. *Psalm* cxix. 137.

*Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly.* Neh. ix. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psalm* lxxiii. 2,

*For why we were grieved at the wicked: we did also see the ungodly in such prosperity.* Verse 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psalm* ii. 2.

*They cast their heads together with one consent: and were confederate against him.* Ps. lxxxiii. 5

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psalm* xxxi. 15.

*They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause.* Psalm cix. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psalm* xli. 9.

*They rewarded him evil for good: to the great discomfort of his soul.* Psalm xxxv. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psalm* lxx. 9.

*The breath of our nostrils, the anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe.* Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *Ver.* 12. *Psalm* xli. 5.

*Let the sentence of guiltiness proceed against him: and now that he lieth let him rise up no more.* Verse 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psalm* xxxv. 11.

*For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem.* Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man; *Gen.* xlix. 6.

*Even the man of thy right hand: the son of man, whom thou hadst made so strong for thine own self.* Psalm lxxx. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisdom* iii. 2.

*The fools counted his life madness, and his end to be without honour: but he is in peace.* Wisdom v. 4. & iii. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisdom* iii. 4.

*How is he numbered with the children of God: and his lot is among the saints!* Wisdom v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Psalm* xciv. 1. & li. 18.

*Be merciful, O Lord, unto thy people whom thou hast redeemed: and lay not innocent blood to our charge.* Deut. xxi. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psalm* xxvi. 9.

*Deliver us from blood-Guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness.* Psalm li. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psalm* v. 4.

*Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man.* Verse. 6.

O how suddenly do they consume: perish, and come to a fearful end! *Psalm* lxxiii. 18.

*Yea, even like as a dream, when one awaketh: so didst thou make their image to vansih out of the city.* Verse 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints. *Rev.* xv. 3.

*Righteous art thou, O Lord: and just are thy judgments.* Psalm cxix. 137.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning is now, and ever shall be: world without end. Amen.*

Proper Psalms. ix. x. xi.
Proper Lessons.
The First, 2 Samuel i.
The Second, St Matt. xxvii.

Instead of the first collect at Morning Prayer shall these two which next follow be used.

O MOST mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King CHARLES the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercy's sake, through the merits of thy Son Jesus Christ our Lord. Amen.

BLESSED Lord, in whose sight the death of thy saints is precious; We magnify thy name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy

mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. Amen.

In the end of the Litany (which shall always on this day be used) immediately after the collect [We humbly beseech thee, O Father, &c.] the three collects next following are to be read.

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, Spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Thro' the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

In the communion service, after the Prayer for the King,

[Almighty God, whose kingdom is everlasting, &c.] instead of the collect for the day shall these two be used,

[O most mighty God, &c.

Blessed Lord, &c.]

As in the Morning Prayers.

The epistle. 1 St. Peter ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The gospel. St. Matt. xxi. 33.

THERE was a certain house-holder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servant to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on this inheritance. And they caught him, and cast him out of the vine-

yard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

After the Nicene Creed, shall be read, instead of the sermon, for that day, the first and second parts of the homily against disobedience and wilful rebellion, set forth by authority; or the minister who officiates shall preach a sermon of his own composing upon the same argument.

In the Offertory shall this sentence be read.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St. Matt.* vii. 12.

After the prayer [For the whole state of Christ's church, &c.] these two collects following shall be used.

O LORD, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that, though for our many and great provocations, thou didst suffer thine anointed blessed King CHARLES the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King CHARLES the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our antient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King GEORGE, a long and a happy reign over us: So we that are thy people will give thee thanks for ever, and will

alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

## THE ORDER FOR EVENING PRAYER.

The hymn appointed to be used at Morning Prayer instead of Venite Exultemus shall here also be used before the proper psalms.

Righteous art thou, O Lord, &c.

Proper Psalms. lxxix. xciv. lxxxv.

Proper Lessons.

The First, Jer. xii. or Dan. ix. to ver. 22.

The Second, Heb. xi. ver. 32. and xii. to ver. 7.

Instead of the first collect at Evening Prayer shall these two which next follow be used.

O ALMIGHTY Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial, (as on this day) to imbrue their hands in the blood of thine anointed; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness, (that of this day especially,) and to turn from us and our posterity all those judgments, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. Amen.

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King

CHARLES the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy name, through Jesus Christ our blessed Saviour. Amen.

Immediately after the collect shall these three next following be used.

[Lighten our darkness, &c.]

[O Lord, we beseech thee, &c.

O most mighty God, &c.

Turn thou us, &c.]

As before at morning Prayer.

Immediately before the prayer of St. Chrysostom shall this collect which next followeth be used.

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before

us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

## A FORM OF PRAYER WITH THANKSGIVING,

*To Almighty God, for having put an end to the Great Rebellion, By the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; Which unspeakable mercies were wonderfully completed upon the Twenty-ninth of May, in the year* 1660. *And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.*

An Act of Parliament made in the Twelfth, and confirmed in the Thirteenth year of King CHARLES the Second, for the Observation of the Twenty-ninth Day of May yearly, as a Day of Public Thanksgiving, is to be read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice to be given for the due Observation of the said Day.

The service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.

If this day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be Monday or Tuesday in Whitsun-week, or Trinity Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of thanksgiving, the following hymn, appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

It is of the Lord's mer-

cies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

Instead of Venite exultemus shall be sung or said this hymn following; one verse by the priest, and another by the clerk and people.

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalm* lxxxix. 1.

*The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.* Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalm* cvi. 2.

*The works of the Lord are great: sought out of all them that have pleasure therein.* Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalm* cxlvii. 6.

*The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.* Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *Verse* 9.

*He hath not dealt with us after our sins: nor rewarded us according to our wickedness.* Verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Verse* 11.

*Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.* Verse 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm* lxvi. 9.

*Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place.* Verse 11.

O how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psalm* lxxi. 18.

*Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever.* Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land:

thou hast turned away the captivity of Jacob. *Psalm* lxxxv. 1.

*God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies.* Psalm lix. 10.

They are brought down and fallen: but we are risen and stand upright. *Psalm* xx. 8.

*There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.* Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm* cxv. 12.

*He shall bless them that fear the Lord: both small and great.* Verse 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psalm* cvii. 21.

*That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!* Verse 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done! *Psalm* lxxvii. 4.

*That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers a faithless and stubborn generation.* Verse 6, 9.

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart. *Psalm* lxviii. 26.

*Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.* Verse 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psalm* vii. 9.

*Let all those that seek thee be joyful and glad in thee: and let all such as love thy salvation say alway, The Lord be praised.* Psalm xl. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Proper Psalms.
cxxiv. cxxvi. cxxix. cxviii.
Proper Lessons.
The First, 2 Sam. xix. ver 9. or Numb. xvi. Te Deum.

The Second, The Epistle of St. Jude. Jubilate Deo.

The suffrages next after the Creed shall stand thus.

PRIEST. O Lord, shew thy mercy upon us.

ANSWER. And grant us thy salvation.

PRIEST. O Lord, save the King;

ANSWER. Who putteth his trust in thee.

PRIEST. Send him help from thy holy place.

ANSWER. And evermore mightily defend him.

PRIEST. Let his enemies have no advantage against him.

ANSWER. Let not the wicked approach to hurt him.

PRIEST. Endue thy ministers with righteousness.

ANSWER. And make thy chosen people joyful.

PRIEST Give peace in our time, O Lord.

ANSWER. Because there is no other that fighteth for us, but only thou, O God.

PRIEST. Be unto us, O Lord, a strong tower;

ANSWER. From the face of our enemies.

PRIEST. O Lord, hear our prayer.

ANSWER. And let our cry come unto thee.

Instead of the first collect at Morning Prayer shall these two which follow be used.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King CHARLES the Second, notwithstanding all the power and malice of his enemies;

and, by placing him on the Throne of these Kingdoms, didst restore also unto us the public and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour, and happiness, in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. Amen.

In the end of the Litany (which shall always this day be used) after the collect [We humbly beseech, thee, &c.] shall this be said which next followeth.

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and public mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this day completed, and vouchsafed to our then most gracious Sovereign King CHARLES the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not

our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Communion Service, immediately before the reading of the epistle, shall these two collects be used, instead of the collect for the king and the collect of the day.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King CHARLES the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the public and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our un-

feigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour, and happiness, in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. Amen.

The epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The gospel. St. Matt. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's;

and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory shall this sentence be read.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

After the prayer [For the whole state of Christ's Church, &c.] this collect following shall be used.

ALMIGHTY God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of salvation, and a strong tower of defence against the face of all his enemies. Clothe them with shame and confusion, but upon Himself and his Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever,

and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

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## A FORM OF PRAYER

### WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm every Year, upon the Twenty-fifth Day of October;

*Being the Day on which His Majesty began his happy Reign.*

The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed. If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.

Morning prayer shall begin with these Sentences.

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

Instead of Venite exultemus the Hymn following shall be said or sung; one verse by the priest, and another by the clerk and people.

O LORD our Governor: how excellent is thy name in all the world! *Psalm* viii. 1.

*Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?* Psalm cxliv. 3.

The merciful and gracious Lord hath so done his

marvellous works: that they ought to be had in remembrance. *Psalm* cxi. 4.

*O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!* Psalm cvii. 21.

Behold, O God our defender: and look upon the face of thine anointed. *Psalm* lxxxiv. 9.

*O hold thou up his goings in thy paths: that his footsteps slip not.* Psalm xvii. 5.

Grant the king a long life: and make him glad with the joy of thy countenance. *Psalm* lxi. 6, & xxi. 6.

*Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.* Psalm lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psalm* lxxii. 7, & cxlvii. 14.

*As for his enemies, clothe them with shame: but upon himself let his crown flourish.* Psalm cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psalm* lxxii. 18.

*And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.* Verse 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Proper Psalms. xx. xxi. ci.
Proper Lessons
The First, Joshua i. to the end of the 9th verse.
Te Deum.
The Second, Romans xiii.
Jubilate Deo.

The suffrages next after the creed shall stand thus.

PRIEST. O Lord, shew thy mercy upon us.

ANSWER. And grant us thy salvation.

PRIEST. O Lord, save the King;

ANSWER. Who putteth his trust in thee.

PRIEST. Send him help from thy holy place.

ANSWER. And evermore mightily defend him.

PRIEST. Let his enemies have no advantage against him.

ANSWER. Let not the wicked approach to hurt him.

PRIEST. Endue thy Ministers with righteousness.

ANSWER. And make thy chosen people joyful.

PRIEST. O Lord, save thy people.

ANSWER. And bless thine inheritance.

PRIEST. Give peace in our time, O Lord.

ANSWER. Because there is none other that fighteth for us, but only thou, O God.

PRIEST. Be unto us, O Lord, a strong tower;

ANSWER. From the face of our enemies.

PRIEST. O Lord, hear our prayer.

ANSWER. And let our cry come unto thee.

Instead of the first collect at Morning Prayer shall be used this following collect of thanksgiving for his Majesty's accession to the throne.

ALMIGHTY God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lord, King GEORGE upon the Throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience' sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the public good; let him always possess the hearts of his people, that they may never be wanting in honour to his Person, and dutiful submission to his Authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

In the end of the Litany (which shall always be used upon this Day) after the collect [We humbly beseech thee, O Father, &c.] shall the following prayer, for the King and Royal Family be used.

O LORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lord GEORGE,

as on this day, set over us by thy grace and providence to be our King; and so together with him bless our gracious Queen CHARLOTTE, their Royal Highnesses GEORGE Prince of WALES, the Princess of WALES, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

Then shall follow this collect, for God's protection of the King against all his enemies.

MOST gracious God, who hast set thy servant GEORGE our King upon the Throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies, that no secret conspiracies, nor open violences, may disquiet his Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adversities; through Jesus Christ our Lord. Amen.

Then the prayer for the High Court of Parliament (if sitting.)

In the Communion Service, immediately before the reading of the epistle, instead of the collect for the King, and that of the day, shall be used this prayer for the King, as supreme governor of this church.

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy

great goodness to us, in setting thy servant our most gracious King over this Church and Nation; Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; Let his eyes behold the success of his designs for the service of thy true Religion established amongst us; And make him a blessed instrument of protecting and advancing thy truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before his face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in his house to succeed him in the government of this United kingdom, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and the sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The gospel. St. Matt. xxii. 16.

AND they sent out unto him their disciples,

with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene creed shall follow the sermon.

In the Offertory shall this sentence be read:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

After the prayer [For the whole State of Christs' Church, &c.] these collects following shall be used.

A prayer for unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with

our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

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GEORGE R.

"OUR Will and Pleasure is, That these four Forms of Prayer
" and service, made for the Fifth of November, the Thirtieth
" of January, the Twenty-ninth of May, and the Twenty-fifth of
" October, be forthwith printed and published, and annexed to the
" Book of Common Prayer and Liturgy of the Church of England;
" to be used yearly on the said Days, in all Cathedral and Collegiate
" Churches and Chapels, in all Chapels of Colleges and Halls with-
" in both our Universities, and of our Colleges of Eton and Win-
" chester, and in all Parish-Churches and Chapels within that
" Part of our Kingdom of Great Britain called England, the Domi-
" nion of Wales, and Town of Berwick-upon-Tweed.

" Given at our Court at St. James's the seventh Day of
" October, 1761, in the First Year of our Reign.

*By His Majesty's command,*

"BUTE."

# ARTICLES

AGREED UPON BY THE

## ARCHBISHOPS AND BISHOPS

OF BOTH PROVINCES, AND THE WHOLE CLERGY, IN THE CONVOCATION HOLDEN AT LONDON IN THE YEAR 1562.

FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND FOR THE ESTABLISHING OF CONSENT TOUCHING TRUE RELIGION.

## ARTICLES OF RELIGION.*

I. *Of faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

* The reasons for compiling these articles seem to have been, first, these, in imitation of the German protestants, to make known the true opinions of the church of England; and the real causes of her opposition to the church of Rome. Secondly, To keep all such out of its pale, as might be disposed secretly to undermine and betray it. For as the reformers had smarted long under the tyranny of popery, so they had reason to endeavour to secure themselves from it, and from all its abettors. These articles were probably prepared at first by CRANMER and RIDLEY, and published by royal authority, first in the reign of King EDWARD VI. 1552; and again, with some alterations, in the reign of Queen ELIZABETH, 1563.

### III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.

### IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

### V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

### VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical BOOKS.

*GENESIS,*
*Exodus,*
*Leviticus,*
*Numbers,*
*Deuteronomy,*
*Joshua,*
*Judges,*
*Ruth,*
*The First Book of Samuel,*
*The Second Book of Samuel,*
*The First Book of Kings,*
*The Second Book of Kings,*
*The First Book of Chronicles,*
*The Second Book of Chronicles,*
*The First Book of Esdras,*
*The Second Book of Esdras,*
*The Book of Esther,*
*The Book of Job,*
*The Psalms,*
*The Proverbs,*
*Ecclesiastes, or Preacher,*
*Cantica, or Songs of Solomon,*
*Four Prophets the greater,*
*Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

*The Third Book of Esdras,*
*The Fourth Book of Esdras,*
*The Book of Tobias,*
*The Book of Judith,*
*The rest of the Book of Esther,*
*The Book of Wisdom,*
*Jesus the Son of Sirach,*
*Baruch the Prophet,*
*The Song of the three Children,*
*The Story of Susanna,*
*Of Bel and the Dragon,*
*The Prayer of Manasses,*
*The First Book of Maccabees,*
*The Second Book of Maccabees.*

All the Books of the New Testament, as they are commonly

received, we do receive, and account them Canonical.

### VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of the holy Scripture.

### IX. *Of Original, or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk:) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### X. *Of Free-will.*

THE condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

### XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

### XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

### XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as St. John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

### XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

### XVII. *Of Predestination and Election.*

PREDESTINATION to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in

Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

### XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

### XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

### XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church

be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

### XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Relics, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the Office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

### XXIV. *Of speaking in the Congregation in a tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

### XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible

sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

### XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

### XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

### XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper,

only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the wicked which eat the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission or pain or guilt, were blasphemous fables and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and man's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the

Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

### XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of EDWARD the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

*Of the Names of the Homilies.*

1 OF the right Use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good Works: first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against Excess of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be ministered in a known tongue.
10 Of the reverend estimation of God's word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation days.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

### XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops, and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of EDWARD the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed king EDWARD unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

### XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief Power in this Realm of England, and other his Dominions, unto whom the chief Go-

vernment of all Estates of this Realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by ELIZABETH our Queen do most plainly testify: but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

## XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

## XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that the Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth

## THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole clergy of the Nether-house in their Convocation, in the Year of our Lord, 1571.

## A TABLE OF THE ARTICLES.


1 OF Faith in the Holy Trinity.
2 Of Christ the Son of God.
3 Of his going down into Hell.
4 Of his Resurrection.
5 Of the Holy Ghost.
6 Of the Sufficiency of the Scriptures.
7 Of the Old Testament.
8 Of the Three Creeds.
9 Of Original or Birth-sin.
10 Of Free-Will.
11 Of Justification.
12 Of Good Works.
13 Of Works before Justification.
14 Of Works of Supererogation.
15 Of Christ alone without Sin.
16 Of Sin after Baptism.
17 Of Predestination and Election.
18 Of obtaining Salvation by Christ.
19 Of the Church.
20 Of the Authority of the Church.
21 Of the Authority of General Councils.
22 Of Purgatory.
23 Of Ministering in the Congregation.
24 Of speaking in the Congregation.
25 Of the Sacraments.
26 Of the Unworthiness of Ministers.
27 Of Baptism.
28 Of the Lord's Supper.
29 Of the Wicked which eat not the Body of Christ.
30 Of both kinds.
31 Of Christ's one Oblation.
32 Of the Marriage of Priests.
33 Of excommunicate Persons.
34 Of the Traditions of the Church.
35 Of the Homilies.
36 Of Consecrating of Ministers.
37 Of Civil Magistrates.
38 Of Christian men's Goods.
39 Of a Christian man's Oath.
The Ratification.


THE END.

THE

# COMPANION TO THE ALTAR,

SHEWING THE

## NATURE OF THE PREPARATION REQUIRED,

IN ORDER TO A

## WORTHY AND COMFORTABLE RECEIVING

OF THAT

# HOLY SACRAMENT,

WHEREIN

*THOSE FEARS AND SCRUPLES*

ABOUT EATING AND DRINKING UNWORTHILY,

AND OF

*INCURRING THEIR OWN DAMNATION THEREBY,*

ARE PROVED GROUNDLESS AND UNWARRANTABLE.

*I will wash my hands in innocency, O Lord, and so will I go to thine Altar.* Psalm xxvi. 6.

*BUNGAY:*

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# THE

# COMPANION TO THE ALTAR.

THE sacrament of the Lord's Supper, as it is called by St. Paul, &c. hath been set, by too many preachers and writers of this and the last age, in a false and frightful light; by requiring more preparation to a worthy and beneficial reception of this sacrament, than God hath enjoined; or by threatening of judgments in case of an unworthy approach, which Jesus never denounced himself, nor authorized any to declare, some very inconsiderate and unwary persons, have discouraged many humble Christians from a joyful partaking of the Lord's Supper, to their loss, and its disuse. Some, through a misunderstanding of the Greek word *krima*, which signifieth no more than a temporal punishment, 1 Cor. xi. 29, have made it, in their undigested discourses, eternal damnation, without relief, to drink the cup of the Lord, without the communicant can punctually tell the very instant when, and the manner how, the divine work of regeneration was begun in his soul; while others have asserted, without any grounds from scripture, and against their own reason, that all voluntary sins after receiving the sacrament are unpardonable: from which this consequence justly flows; that to abstain from the sacrament, though God and Christ have expressly commanded us to frequent it, is the wisest and safest thing men can do, because, according to the doctrine of these imprudent mistaken authors, God must have instituted it for no other end, but effectually to damn the men that obey him; which no wise or thinking person can believe or broach.

What intention these preachers and writers had in advancing doctrines, which have no existence but in

their own over-heated brains; and no tendency but to trouble timorous Christians, and discourage them from an attendance upon God at his table, unless it was to ease themselves of the administration, I must profess, I cannot conjecture. But whatever was the design of these mistaken writers, whom I shall ever oppose in the spirit of meekness, whilst reason and argument are for me, I am sure of this, that the consequences of such unreasonable and melancholy doctrines, which are the decay of vital religion, and the disuse and dread of one of the most lovely and advantageous institutions of Christ, are very bad and shameful. And now to remove the tormenting fears and unreasonable scruples, that these injudicious persons and imprudent discourses have raised in the minds of the weak and humble, *about eating and drinking unworthily, and thereby incurring their own damnation*, I would plainly and honestly shew those who shall be pleased to read this, what that preparation is, which God and reason make necessary to a worthy and advantageous receiving of the Lord's Supper. And, in short, the best preparation for the sacrament, that there can possibly be in one who believeth and professeth the Christian religion, is a virtuous temper, and a good life; and if any one can be a worthy and welcome guest at the Lord's table, he whose temper and life are religious, he who believes the Christian religion, and governs his heart and life by the holy precepts of it, must certainly be such, for he hath all the preparation that is necessary to qualify him for the great benefit of Christ's meritorious sufferings and death; and therefore he must be well prepared for a worthy commemoration of it.

What preparation is required to communicate at the Lord's supper.

But since the great and inspired apostle St. Paul hath made self-examination, in 1 Cor. xi. 28, the only duty that is required to a worthy and acceptable receiving of the Lord's Supper, I would confine myself and my reader to that text of holy scripture, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," q. d. Let every one who is

capable of reflection, and would be a worthy partaker of this sacrament, consider well with himself what he hath done, what he is, and what he is going about; let him try his heart and mind, his behaviour and life, in order to the acknowledgment and correction of all that hath been amiss in each; and then let him partake of this sacrament, according to the solemn institution of it by Christ. So that he who would be a worthy communicant, must not presume to come to the table and supper of the Lord, till he hath impartially and previously examined himself; "But let a man examine himself." Now this examination of himself, which St. Paul required from the Corinthians, according to the judgment of some very learned and considerable men, whose writings I very much esteem and value, considered only the occasion and circumstances of the apostle's discourse relating to the sacrament, as not concerning their Christian state and temper; but their behaviour at, and manner of eating of the Lord's Supper. The apostle knew that they were really Christians, and, no doubt, determine to continue such; for their conversion to Christianity was visible and obvious to all men, 2 Cor. iii. 2. They had been greatly debauched and very vile whilst they were in their Gentile state, 1 Cor. vi. 9, 10, 11, and they worshipped idols, 1 Cor. xii. 2. But by the apostle's preaching, which was in demonstration of the spirit and of power, 1 Cor. ii. 4. they were turned from idols, to serve the living God, and now worshipped him through Jesus the only Mediator: they were become the temple of God, 1 Cor. iii. 16, 17, and not only the followers, but the epistle of Christ, 2 Cor. iii. 3, and through their sincere submission to Christ in all his institutions, they were very famous; and therefore St. Paul commends them for this, though he was about to reprove and did much blame them for a particular disorder in the Lord's supper, 1 Cor. xi. 2. "Now I praise you, brethren, that you remember me in all things and keep the ordinances, as I delivered them unto you." Since then it was plain and admirable to all who knew the Corinthians, that they

were sincere Christians, and resolutely fixed in the Christian scheme and religion, it is certain the apostle did not intend, by the self-examination he enjoins them as from the Lord, to put them upon examining their Christian state; so much as their behaviour at, and use of the Lord's Supper, and the conforming of these to the nature, design, and solemnity of its institution; though I cannot but think, with submission to these great and good men, that St. Paul did by this injunction, "But let a man examine himself," put the Corinthians upon inspecting their Christian state and profession: because it is plain, that he doth elsewhere, when there was as little occasion for it as there was here: but however that was, since there was then, and is now, an habitual, as well as an actual preparation, enjoined in all persons that would worthily and safely communicate in these sacred mysteries, and since it is as much for our interest, as can be our duty, to attend upon the sacrament in a state and temper capable of prosecuting the design, and of receiving the benefits of it, we must, as this great apostle advises the Christians at Corinth, in his second epistle to them, examine ourselves in the largest sense, i. e. we must search into the whole course of our lives, and the real state of our souls, in order to know whether we be sincere Christians, and worthy to communicate, or not; for this we are commanded to do by God, and the church; we are commanded to do so by God, whose revealed will fixeth our work and duty. "But let a man examine himself, and so let him eat of that bread, and drink of that cup; and examine yourselves whether ye be in the faith; prove your own selves." And in conformity to these divine commands, self-examination in the largest manner is enjoined us by the church; as you may see by this question and answer, which end her catechism.

*Quest.* What is required of them who come to the Lord's Supper.

*Answ.* To examine themselves, whether they truly repent of their former sins; stedfastly proposing to lead a new life, have a lively faith of God's mercy in

Christ, with a thankful remembrance of his death; and be in charity with all men.

And because God and his church insist upon a large and previous examination of ourselves, before we may partake of the holy sacrament which is to commemorate the death and passion of our Lord, I shall, for the benefit of the intended communicant, and the assistance of his memory, &c. reduce the subject-matter of our examination into, and consider it under, the following particular heads, as it may regard, First. Our past life and behaviour. Secondly. Our present resolutions, state, and temper. Thirdly. Our faith in Christ and his gospel. Fourth. Our knowledge of the nature, end, and design of this sacrament. And fifthly and lastly. Our possession of those graces which must actually qualify us for it. Under one or another of these heads, may all the particular things, necessary to a due preparation for, and participation of, the Lord's Supper, be cast and considered.

Self-examination, what.

I. It is required of those who would come worthily to this sacrament, that they impartially examine their past life and behaviour. The Corinthians' behaviour at the Lord's Supper had been scandalous and indecent; they came to it in great disorder; *one before another*, *one hungry*, having eaten nothing, and *others drunken*, *verse* 21, having been intemperate in wine; their carriage, which gave occasion to St. Paul's discourse, was not what might be expected from, and would have well become, Christians at a common feast, and therefore he put them upon examining of it; "But let a man examine himself;" i. e. consider well with himself what behaviour is most suitable unto, and will best become him at the Lord's Table, in order to the confession and correction of his former indecencies there. But we are to make a farther scrutiny than this before we must dare to come there: we must look back into all the actions of past life, to which our memories will carry us, and impartially consider the morality or wickedness of them, Haggai i. 5, 7. Now therefore, saith the Lord of hosts, consider your ways, to reflect impartially upon all those parts of life

that are past and gone, and to consider seriously what we have done with, or how we have filled them up, can at no seasonable opportunity, be an unprofitable or unsuitable employment of our time or our thoughts. Now time thus spent turns to the best account; and to do this is certainly our duty and our interest. To make this plain to every capacity, let me observe, That a general repentance, or a confession and amendment of all the past errors of heart and life, is absolutely necessary to our pardon, acceptance, and salvation, even under the covenant of grace; for "God now commandeth all men every where to repent," Acts xvii. 30. And as self-examination (which is, in order to the correction of all that hath been, and is still, wrong in both) is necessary to the knowledge of our sins, and our repentance of them, so it must be every man's concern, interest, and duty: for how shall we know what evil we have done, or what is still wrong in heart or life? How shall we confess or correct our moral mistakes; be sorry and humble, penitent and contrite, for our past sins? How shall we satisfy our consciences safely, or endeavour for reconciliation to God, without a special and universal examination of our past behaviour and life? It is only by this study of ourselves, that we can possibly attain unto, and preserve a good knowledge and understanding of our life and state, of what we have to confess and amend; and therefore it is every man's wisdom, interest, and duty, as he would have an easy and tender conscience, a virtuous and regular life, or a safe and comfortable death, a clear and applauded account, and a blessed eternity; I say, it is every one's wisdom and advantage, if he would be happy here and hereafter, to compare his past life and conversation with the law of God, in order to acknowledge and reform the several errors of them.

To examine, is, *ad examen revocare*, to bring to the rule any thing that we would know and prove: so that the examination of ourselves required, supposeth an infallible rule, by which we are to form and censure, to try and judge our lives: "And this is the

holy scripture, which is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. In the holy scriptures, which are a perfect rule of religion, we may soon see not only how we ought to live and act, but also wherein and how far we have erred, what things we have done that were unlawful, and what duties we have neglected, which ought to have been performed to God, to others, and to ourselves. Herein we may see all our moral errors and deviations, what imaginations have been vain, what affections inordinate, what passions excessive, what language has been sinful, and wherein we have erred from truth and duty, in thought, word, and deed. In fine, by comparing ourselves with the word of God, that perfect rule of holy life, and inquiring with a just severity wherein and how far we have departed from, or agreed unto it, we shall get a good understanding of past life, and a clear sense *of our former sins, which* we are to repent of, before we can safely partake of the holy sacrament. We shall this way soon see, what transgressors we have been, and how much we need an interest in Christ, through whose mediation it is, that humiliation and repentance are accepted to our forgiveness and pardon. Here, and here only, shall we discover all our sins; "For by the law is the knowledge of sin," Rom. iii. 20. And therefore to this we should apply ourselves: for it will not only teach us what we have to confess and amend, to pray and give thanks for; but it will lead us to a holy living, Psal. cxix. 59, 60. "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." The man that recals his past manners and life, in order to approve or censure, as they shall justly deserve, and he also that hath impartially inspected and judged himself, that hath condemned himself for his sin and folly, can never fall into that looseness of manners and life as they may, who live without thought and

care. Conscience will be more tender and wakeful, when it is made the censor of life, and allowed to do its office as our judge, with fidelity and care; which will make life more regular and pious, and gradually and habitually refine our heart. So great are the advantages of self-examination, that it hath been recommended as a part of the daily exercise of good men, by inspired and heathen moralists of the greatest piety and name; particularly by David, Psalm liv. 4. "Commune with your own heart upon your bed, and be still, Selah:" and by Pythagoras, (if those verses that go under his name, and are called Pythagoras's golden verses, be really his) who advises his scholars every night to review the actions of the day, and ask themselves these useful questions.

*Wherein have I transgressed? What have I done? What duty have I omitted? &c.* Which course, saith Hierocles, his commentator, *will perfect the Divine image in them that use it.* When this general review of life should be made, I must leave to every man's reason; for I cannot fix the day, the week, or the year; but this I shall say, that this work, (how difficult and ungrateful soever it be) must be done before a man can safely and beneficially partake of the Lord's Supper: and that the sooner and more impartially it is done, the better. We may approach the holy altar of the Lord who died for our sins: but we must not appear there in the ignorance, and under the guilt of them; for this sacrament was not appointed for the remission of past sins, it is only a commemoration of that all-sufficient sacrifice which was once offered for an eternal expiation: it is a memorial of the death of Christ, "who appeared to put away sin by the sacrifice of himself," Heb. ix. 26. "And is exalted to be a Prince and Saviour, for to give repentance to Israel and remission of sins," Acts v. 31. Pardon is the purchase of the blood of Christ; and granted unto men by the mercy of God, not as a consequent of our eating and drinking the sacrament, but upon the condition of a true and unfeigned repentance, which only can prepare those that have sinned for a safe and worthy

receiving of it. We must with true humility and contrition, acknowledge and confess, repent of and forsake our sins, before we can be welcome at the Lord's Table; and this we can never do whilst we are ignorant and insensible of them; and from hence is our obligation to examine past life.

Examination is in order to our gaining a sense of our sins, that we may confess and correct them; and it is every man's duty and concern only, as it subserveth these great and important designs. But not to confine you altogether to past life, which is a very uncomfortable and melancholy prospect with many, let me now recommend the examination.

II. Of our present state, resolutions, and temper. We are to examine our present state, whether we be true penitents and sincere Christians or not. First, we are to inquire whether we are sincere penitents or not; *because it is required of those who come to the Lord's Supper, that they examine themselves whether they truly repent of all their former sins.* Repentance of all past sins, is a duty of the greatest importance, and absolutely necessary to our pardon and salvation, as well as to our worthy partaking of the holy communion. In it we all have a concern; because "in many things we offend all," James iii. 2. And "there is no man that sinneth not," 1 Kings viii. 46. So that, "if we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 8. And as we all have sinned, we are all required, in order to forgiveness, to repent, Ezek. xviii. 30. "Repent, and turn yourselves from your transgressions; so iniquity shall not be your ruin," Mark vi. 12. "And they (the apostles) went out, and preached that men should repent." So Acts iii. 19. "Repent ye therefore, and be converted that your sins may be blotted out." And chap. xvii. 30. "God now commandeth all men every where to repent." The penitent and reformed shall have all the benefit, of Christ's meritorious suffering and death, such as, pardon and favour, grace and glory; they, and they only, are qualified for the mercy of God in Christ; and therefore cannot be unfit to commemorate his

Necessity of a true repentance.

death, in the manner he himself appointed them. Whereas they who continue in the love and practice of sin, under the dominion and habit of lust and passion, &c.; as they have no benefit from the death and passion of our Lord, so can they have no advantage from a sacramental remembrance of, and are utterly unfit for it. Without a true and unfeigned repentance of all sin, there is no advantage from the death of Christ to any man. "For he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii. 14. And he is called Jesus, "because he saveth his people from (not in) their sins," Matt. i. 21. Jesus, by the grace of God, tasted death for every man so far, that whosoever repents of sin, and lives a life of holiness and obedience, shall, in virtue of his mediation, (i. e. his death and advocacy) be pardoned and saved: "for Christ was manifested, that he might destroy the works of the devil," 1 John iii. 8. "And deliver us from this present evil world," Gal. i. 4. "He came not to call the righteous, but sinners to repentance," Mark ii. 7. "And his own self bare our sins in his own body on the tree, that we being dead unto sin should live unto righteousness," 1 Pet. ii. 24. Since then the death of Christ doth not render repentance needless, inasmuch as our forgiveness and acceptance are suspended upon it, the impenitent and wicked, who continue in the habitual practice of known sins, without thoughts, design, and resolution of amendment, can have no advantage from the commemoration of his death, and are absolutely unfit for it. If these approach the Lord's Table, and partake of the sacrament, it is only *to eat and drink judgment to themselves*, to dishonour the Lord, and hurt themselves; for to such the morsel would be fatal, and the cup deadly. It is not safe, yea, it is dangerous for such to approach who are yet in their sins, neither humble for, nor resolved to leave them. The cup will be a cup of trembling; and the consequences of eating, sickness, and death to such, verse 30. For this cause many are weak and sickly

among you, and many sleep, i. e. are dead. Since then it is of the last importance, "That we repent of all our former sins, since we cannot be safe and healthful, worthy and welcome communicants, without we do truly correct our past errors, and amend both heart and life, let us examine ourselves closely about this thing, before we dare to present ourselves before the Lord at his holy altar. And this we may do under these two following particulars, which do include all the different parts of a real and hearty repentance. Before which, let me remark this; that some divines have made godly sorrows and tears for sin, the first part of a true repentance; but, according to St. Paul, who must be supposed to understand the true nature of a repentance unto life, as well as any other apostle, and better than any of our latter divines. Godly sorrow, or a true sense of sin, is something distinct from, and previous unto, true repentance, 2 Cor. vii. 9, 10. "Now I rejoiced, not that ye were made sorry, but that ye sorrowed to repentance; for godly sorrow worketh repentance to salvation not to be repented of." And as sorrow for sin is no part of repentance, no more is the confession of it, though they do both very often accompany it. 'Tis true, we are humbly to acknowledge and confess our manifold sins to God; and every sincere penitent doth it in a contrite frame and temper. Psalm xxxii. 5. "I acknowledged (saith David, the man after God's own heart,) my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." And Psalm xxxviii. 18. "For I will declare mine iniquity; I will be sorry for my sin." And again, Psalm li. 3, 4. "I acknowledge my transgressions.---Against thee only have I sinned." If we have sinned against God, it is but reasonable and just, that we honestly and humbly confess and own it before him, in order to obtain his mercy, and our pardon; and this we are to do, not to inform the Deity; For all things are naked and opened to him," Heb. iv. 13. But to affect ourselves with a lasting and hateful sense of our

Contrition or godly sorrow for sin.

Confession of sin.

sins, that we may be humble for them in our own eyes, and abhor them and ourselves for them the more; and also because this is the way to obtain forgiveness of them. 1 John i. 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And Rom. x. 10. "With the mouth confession is made unto salvation." And may I not suppose that thou wilt now ask me, wherein repentance unto salvation consisteth; if sorrow for sin, if a sense of sin, and the confession of it, are not parts thereof? To which I answer, That the nature of true repentance, which will be available to our pardon and acceptance, through the abundant mercy of God in Christ, and about which we are to examine ourselves, in order to know our present meetness for the holy sacrament, consisteth in these two things; First, The actual cessation, or forsaking of all former sin: and second, The walking in newness of life for the future.

Repentance a forsaking of sin.

The first part of true repentance, about which we are to examine ourselves, is the forsaking of all former sins. Whatever sense of sin any man hath, or however large and frequent his confessions of it be, if he doth not cease the practice of sin, and actually forsake it, he is no real penitent. To confess our sins without leaving them, is only to boast of our shame, and tell our reproach and folly; it is not to repent of them: to repent, is to have done with sin, both as to the love and the practice of it, and hence are these exhortations, "Cease to do evil, put away the evil of your doings from before mine eyes," Isa. i. 16. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel," Ezek. xxxiii. 11. And "Wherefore, O king,---break off thy sins," &c. Dan. iv. 27. And without we, in obedience to these divine injunctions, break off, and turn from, all our evil ways and former sins, there is no repentance or pardon; for 'tis only to the men that forsake all known sin, that pardoning mercy and grace is promised and offered. Prov. xxviii. 13. "He that covereth his sins, shall not prosper: but whoso confesseth

and forsaketh them, shall have mercy." And Isa. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The only true penitent, that is worthy and welcome to communicate, is he that hath ceased from sin, that he should no longer live the rest of his time in the flesh, to the lust of men; or it is he that is now firmly resolved upon an eternal adieu to all sin, and hath effectually left it. He that continues under the power of evil habits, that still delights in former excesses, and hath not as yet either left, or determined to leave, his sins, is a wicked and unprepared man. He is not only unfit for the Lord's supper, but also for all religious worship: he is unfit for the religious assembly of saints, who meet for the worship of a God, who is of purer eyes than to behold evil, and cannot look on iniquity. And he is to be excluded their company and friendship. 1 Cor. v. 9, 11. "I wrote to you an epistle not to marry with fornicators: but now I have written unto you not to keep company; if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." Such an one is absolutely unfit for prayer, Prov. xv. 8, 29. Yea, he is utterly unfit to wear the Christian name, and hath no right unto it. 2 Tim. ii. 19. "Let every one that nameth the name of Christ depart from iniquity." And if he is unfit for the company and prayers of the upright, who continueth in his sins, he must be unworthy of communicating with them; and therefore Christian discipline should separate him from the communion of saints. The sacrament is to separate the sinner and the saint, the impenitent and the pious; so that he who liveth in sin hath no right unto it; and to dispense the sacred rights to these, is pulling down the pales of the Christian church, and laying it common to the world, to our great Master's dishonour and the ruin of men. Since then it is plain to every one, that the forsaking of all our

evil ways is a matter of the greatest importance, and absolutely necessary to our safe, acceptable, and worthy receiving of the holy communion, let us examine ourselves whether we do not still retain a love unto our former vices, and indulge to some favourite lust, to some vicious and pleasing habit.

Self-examination in particulars.

Have I (let every one say who would be fit for the holy sacrament) laid aside every weight, and the sin which doth most easily beset and overcome *me?* Am I not a slave to some brutish appetite, to some unreasonable passion or another? Is there not some favourite vice yet living within, and beloved by me? Have I left, and do I hate all manner of sin? Do not vain thoughts, or inordinate affections, lodge within my bosom, allowed of and undisturbed? Do not idle and evil words hang upon, and roll off my tongue with pleasure? "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." But,

Repentance a walking in newness of life.

Second. The second part of true and unfeigned repentance, about which we are to examine ourselves, consisteth in our resolute walking in newness of life for the future. Hence the church doth enjoin all her communicants to examine themselves whether they do stedfastly purpose to lead a new life, i. e. whether they be firmly and fully resolved to live to God, and to lead, (by his assistance,) a life of holiness for the future. Repentance, according to the holy scripture, is the return of a sinner to himself, to God, and to his duty; and sin is a voluntary phrensy, a digression from, or rather a transgression of, the law of God, 1 John iii. 4, in consequence of which, repentance must chiefly consist in a return from folly, to our senses and God's ways. And hence it is said of the prodigal, Luke xv. 17, 18, that when he came to himself, he said, "I will arise, and go to my father." Repentance leads us back to the path and duties that we had forsaken, sets us again in God's work and way, and therefore it may be defined to be a real and wise change, or revolution of

our moral life; it puts us in a new way of behaviour and action; or rather, it brings us back again into the way of holiness, from which we had departed by our sin, and which becomes new to us again, through our digression from, and loss of it heretofore. From which it appeareth plain and obvious, that the true and sincere penitent is a *new creature*, and another man. He not only ceaseth to do evil, and reforms whatever hath been or may be still amiss, but he learneth to do well, and lives in the stated practice of all those virtues that are quite the reverse of his former vices. He breaks off his sin by righteousness, and his iniquities by shewing mercy to the poor. He not only denieth all ungodliness and worldly lusts, but he liveth soberly, righteously, and godly. He cleaveth unto the Lord with full purpose of heart, and is stedfastly resolved (in depending upon God's help) that whatever others do, or whomsoever they obey, he will serve the Lord. In fine, he doth justly, loves mercy, and walks humbly with God. This is the person, and here is the man, that is a real penitent, a worthy communicant, and a sincere Christian. This, and this alone, is the happy man, whom God hath invited unto, and will be pleased to see at his table; and therefore he may, and should comfortably and thankfully approach unto it. And now would I, in obedience to this divine command, "But let a man examine himself, and so let him eat," &c. inquire how it is with myself. Am I a true penitent, or am I in jest? Am I resolved, and come to a point or not? Have I determined upon the hatred, and avoiding of all my past, yea, of all manner of sin? Have I already entered upon, or am I resolved forthwith to begin a holy life? To which art thou most inclined, *O my soul*, a continuance or a dismission of thy former follies? To pursue thy old, or to begin a new and more rational method of life? He that cometh to the sacrament should be determined for God and religion, for the Lord and his service. For by eating and drinking with our Lord at his table, we profess to be reconciled to him and his laws; yea, by com-

A true and sincere penitent.

memorating the Lord's death, according to his own appointment, we profess to live unto, and serve a crucified Saviour; we ratify our baptismal covenant, in which we were given up to the Lord, and we promise eternal fidelity and obedience to him; and to be unresolved upon, or not hearty for this, even then, when we promise and profess it, is shameful hypocrisy and baseness; it is a solemn mockery of God, which he will resent and punish. Do thou then be firmly determined upon devotedness to God in heart and life, before ever thou comest to his table; be resolved upon the love and obedience of a son; and enter upon it before thou takest the children's portion and bread, and dare not once to come, till thou canst do it honourably, and to advantage; with safety as to thyself, and acceptance from the Lord; and for this do thou daily strive and labour. But it is time to try thy Christian state, since thou art now brought to it, and therefore inquire,

A sincere Christian who, and what.

Secondly, whether thou art a sincere Christian or not. The apostle St. Paul enjoined the Corinthians, and us also, (if, as he tells us, Rom. xv. 4, all things were written for us) to prove this, 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" disapproved of God and yourselves, and the scripture lays down several infallible marks whereby we may judge of our Christianity: so that it is no hard or difficult matter to know our spiritual condition, and whether we are chosen and approved of God and ourselves, as sincere Christians or not. The knowledge of our Christian state is attainable, and should be endeavoured after. This is plain from the exhortation and evidences St. Paul giveth us unto it. To things out of our power, to impossibilities, not made so through our own guilt and folly, there can be no obligation, and therefore no command or direction; nor would God have given us either exhortations or rules to prove our state and selves, if the knowledge of them was an impossible thing; so that

whatever hath been said or imagined about the difficulty of knowing our own spiritual state, it is all made and broached by mistaken men. We may without much pains or time soon apprehend justly how it is with us, if we but impartially examine and compare ourselves by, and with our rule. The scripture saith, "Let no man deceive you, he that doeth righteousness is righteous, even as he is righteous: but he that committeth sin is of the devil." 1 John iii. 7, 8. And again verse 10. "In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. That if any man be in Christ, (i. e. If any man be a real and sincere Christian) he is a new creature; old things are passed away, and behold all things are become new," 2 Cor. v. 17. That "he walketh not after the flesh, but after the Spirit," Rom. viii. 1. That "he hath the same mind in him that was also in Christ," 1 Cor. vi. 17. The scripture saith, "That they that are in Christ have crucified the flesh with the affections and lusts," Gal. v. 24. That "the man that loveth God, is approved of by him," 1 Cor. viii. 3. These are the great characters of Christians, by which we are to examine our state, and prove ourselves, before we come to the sacrament; and by comparing our tempers and lives with these divine characters of the Christian, we may readily see whether we are real Christians or not. Inquire then, O my soul, (let every intended receiver say) how it is with thee? And let me seriously prove my state. Art thou a new creature? Hast thou crucified the flesh? Or art thou still in the gall of bitterness, and the bond of iniquity? Hast thou the Christian temper and spirit, or art thou without it? In short, to be close with thee, art thou a Christian, or art thou not? The scripture saith, that the adulterer and blasphemer, the covetous and the cruel, the drunkard and the debauchee, the effeminate and the fornicator, the idolater and the liar, the murderer and the railer, the sorcerer and the thief, are no Christians, 1 Cor. vi. 9, 10. "Be not deceived, neither for-

nicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," i. e. none of these can possibly be Christians, or have any advantage from the gospel, which is there stiled the kingdom of God. When a man indulgeth, therefore, to any of these vices, which exclude him from the kingdom of God, it is very easy for him to say and see what he is, yea, it is morally impossible that such an one should think or say he is a Christian, he is yet out of the religion of Christ, he walks after the flesh; he hath not the Spirit of Christ, and therefore he is none of his, Rom. viii. 9. Inquire then, how it is with thee, and ask, Am I one that belongs to Christ? and have I entered his kingdom? Or do I walk after the lusts of the flesh? Am I under, and led by the flesh or the Spirit? "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: Of the which I tell you now (saith St. Paul) as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God," Gal. v. 19, 20, 21. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance, verse 22, 23. If any man alloweth himself in any of the works of the flesh here mentioned, he is out of the gospel state and religion; he is incapable of the advantages and grace of the gospel, and therefore utterly unprepared for the table of the Lord, "Who was manifested for this purpose, that he might destroy the works of the devil," 1 John iii. 8. Let us then try whether we are Christians indeed, by not only a firm belief of Christianity, but by our lives and works.

Who are worth to receive the holy communion.

Are our lives answerable to our profession of Christianity, and correspondent to the holy precepts and pattern of it? Do we live and act by the gospel of Christ? Have we a Christian

temper and spirit? Are we meek and lowly, holy and heavenly, charitable and pious, in imitation of Christ's example, and in conformity to his precepts? If we can say we verily hope and believe we are, that we do really desire and endeavour it; if we hunger and thirst after righteousness, we may, yea, we should, come to the holy sacrament. We may come, for we are then the guest invited; we are then well adorned, and shall be fed and welcome. There is nothing dangerous or dreadful; no, every thing is pleasant and beneficial to such persons. And as they may safely and acceptably, as they cannot unworthily receive the Lord's Supper, so they should gladly and devoutly do it. It is their duty: For, *This do in remembrance of me*, is as plain and positive a commandment of our Lord Jesus Christ, as, Thou shalt love God, with all thine heart, and with all thy soul, and with all thy mind, which is the first and great command. To receive the Lord's Supper is to all such a duty of perpetual obligation; from the observation of which, nothing can discharge and free them, but the coming of our Lord to judge the world. So that, for such as these to abstain from this sacrament, is nothing less than a wilful neglect of a positive injunction of our great Law-giver Christ, and a shameful contempt of his authority; which will have all the guilt of a moral precept, and be as severely punished. And as it is the duty of these new creatures to partake of the Lord's Supper joyfully, so it is also their interest. The benefits of the new covenant which was sealed by the blood of Jesus, are all secured, and derived unto such as those, in and by this sacrament. Hereby grace is strengthened, and goodness and good resolutions the more confirmed. Here pardon is sealed, the divine life nourished, and the assistances and comforts of God's good Spirit given unto us. Here we may see in the most flaming light, the evil nature of sin, and obtain power and assistance against it: yea, by this sacrament, faith, the Christian's *shield*, is as it were turned into vision, hope strengthened, and our charity enlarged. If then a person would be more

Benefits of frequenting the holy communion.

confirmed in the love of virtue, and the hatred of sin; if he would grow in grace and holiness, he can take no more proper or successful method, than constantly and devoutly to attend the Lord's Supper. Nor should a multiplicity of business, or the want of time for actual preparation, a sense of his own unworthiness, (for strictly speaking, no man is worthy, that is, deserving, of such a favour) or liableness to sin, either discourage, or hinder him from a stated and constant attendance upon this institution of our Lord: for they cannot all of them together excuse his absence from it. But,

Faith in Christ, how necessary.

It may be proper to examine our faith in Christ and his gospel, before we come to this sacrament. "Examine yourselves (saith Paul) whether ye be in the faith;" i. e. try whether you do believe and embrace Christianity upon a rational and full conviction of its excellency and truth.

Faith in, which supposes a knowledge of, the gospel of Christ, is absolutely required, in order to salvation, from all those who have heard it. Mark xvi. 15, 16. "And he said unto them, (i. e. Jesus said unto his eleven apostles) Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." So that he who hears the gospel preached, but will not enter into, nor believe and embrace it, upon the evidences of its truth and divinity, which are sufficient to convince and gain every sincere and unprejudiced person, is justly excluded from the salvation that it proposeth. And that because his unbelief proceeds from the depravity of his mind, and is a wilful crime and sin, and as he is shut out from salvation who disbelieves the gospel, through nothing but his own wicked negligence and prejudice; so he should be debarred from Christian communion: for what is the death of Christ to him, who doth not believe or regard him as a teacher sent from God, nor credit any thing which he and his apostles declared to be the will of God concerning man's present duty or future happiness. His wicked unbelief doth wholly dis-

qualify him for any of the benefits of Christ's mediation, and therefore must render him utterly unfit for the commemoration of his death in the symbols of it, that he himself hath instituted.

By partaking of the sacrament of Christ's body as broken, and his blood as shed for the remission of sins, we profess our faith in a crucified Saviour, which he can never do that hath none. There must be a firm and rational belief of the gospel in those who would be safe at the sacrament, and saved after it. And hence the church requires faith in all her members. *Draw near with faith* (saith the priest) *and take this holy sacrament to your comfort.* There should be in every communicant an explicit belief of all the great things contained in the gospel; particularly, That God did, out of his abounding mercy and goodness, send forth, in the fulness of time, his only-begotten Son, the Lord Jesus Christ, to condemn sin in the flesh; and obtain the pardon of it, by laying down his life. That in order to this, Jesus, who had a being with God before the world was created, and was the brightness of his Father's glory, and the express image of his person, was conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her without sin. That he preached the will of God to men, and set them an example of all holy living in the human nature. That at last he died for our sins, and rose again the third day from the dead for our justification. That after he had given his apostles sufficient instructions about his kingdom, he ascended up into heaven, and sat down at the right hand of God, where he ever liveth to make intercession for us. That, being ascended, he sent forth his Spirit to inspire the apostles, and sanctify his church. That he will come again in the glory of his Father, with all the holy angels, and the trump of God, to judge the living and dead, according to their deeds; when the wicked and ungodly shall go away into everlasting punishment, but the righteous into life eternal. That whoever repents of his former sins, and believeth in him, leading a life

Faith in Christ, what.

of holiness and obedience here now, shall, through the mediation of Christ, be pardoned, accepted, and eternally saved, as to both body and soul; but, That all they shall for ever perish who continue impenitent unto their lives' end. These are some of the great articles of faith, which we must believe, if ever we are saved hereafter, or accepted here; yea, we must believe every thing that is a fundamental of Christianity, whether it be here inserted or left out. It is only for persons that believe this, that the sacrament is administered now, or was instituted at first; and therefore he who doth not believe the gospel, nor was ever baptized into the name of Christ, has no right to come to the Lord's table. And how is it, O my soul, with thee in this respect? Art thou a believer or an infidel? Thou wast very early taken into Christ's church by baptism; but hast thou not forfeited thy relation to it through unbelief of the truth? Consider, O my soul, that to believe explicitly is a thing of very great moment and necessity. Thou hast the gospel of Christ, which containeth all things necessary to be known and believed in order to thine eternal salvation. Thou mayest read and hear it every day, but dost thou believe all things contained in it as divine truth? Dost thou believe that Jesus was a teacher and Saviour appointed by God, in obedience to whom thou art to believe and submit to Christ? Dost thou believe that all sins (saving that against the Holy Ghost) are pardoned, and every offering accepted, all blessings imparted, and every sincere penitent saved, only through the mediation of our Lord Jesus Christ? Dost thou believe, that thou shalt (willing or unwilling, a saint or a sinner) one day appear before the judgment-seat of Christ, that thou mayest receive the things done in the body, according to that thou hast done in it, whether it be good or bad? Dost thou fully believe the doctrine, miracles, and gospel of Jesus? If thou dost but live according to this faith, and worthily frequent this sacrament, then, through him whom thou believest, thou shalt be justified and saved. But examination may be recommended and considered.

Second, As it respects our knowledge of the nature, end, and intention of this sacrament. It is a good understanding of this Christian institution, that must fit us to pursue and obtain the gracious designs of it. And therefore it is necessary, in the nature of things, that we should understand the holy sacrament before we partake of it. "How shall we discern the Lord's body, or look up to Jesus the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame," unless we know that it was instituted by Christ, and is to be observed by us, as a commemoration of him as dying? How shall we fix in our minds a lasting sense of God's being propitious to men, (i. e. inclined to pardon and save them, upon their repentance of all past sin, and persevering in a course of virtue for the future) through the death of his Son, the Lord Jesus Christ, as a sacrifice for the expiation of all sin; I say, how shall we fix in our minds a sense of God's readiness to forgive and save reformed sinners, through the death of Christ, without we know that this sacrament was instituted, and is to be kept up, as a perpetual commemoration of that death of Christ, through which God dispenses his mercy, and forgiveth the sins of all that do unfeignedly repent; it is impossible that we should worthily partake of this solemn institution of Christ, without we know and observe the ends of it. So that ignorance of the signification and nature of the Lord's Supper, is an incapacity for it; and that man who doth not well understand and know it, is unprepared for, and unworthy of it. I know some authors have pleaded hard for children being brought to partake of the Lord's Supper: but they might as well have pleaded for the admission of the drunkard, the madman, and the fool: for the one is as capable *of examining himself, and of discerning the Lord's body* (things which are indispensibly required of all who would worthily partake of the Lord's Supper) as the other. And indeed none of them can do either, and therefore must be neither meet nor worthy.

The nature of the sacrament.

What the apostle Paul blamed, and God punished the Corinthians for, with pining sickness, and immature death, was "their eating this bread, and drinking this cup of the Lord unworthily," i. e. they would have partook of the Lord's Supper, without any regard to the nature, end, or manner of Christ's institution of it; which he calls "a being guilty of the body and blood of the Lord," verse 27. and a "not discerning the Lord's body," verse 29. *One* (as he tells us, verse 21.) *was hungry*, having eat nothing; and *another was drunken*, having been intemperate. The one could not discriminate between this sacred feast upon the sacrifice of Christ and a common meal, through the cravings of his animal appetite; nor the other, through his shameful and wicked excess. So that neither the one nor the other did seriously consider, what a solemn act of religion they were going about, or for what ends it was appointed. They were lost to the great designs of this solemn institution, insomuch, that they came together only to profane, and not to eat the Lord's Supper. Verse 20. "When ye come together therefore into one place, this is not to eat the Lord's Supper." They received the elements, as they would common bread and wine, for the satisfying their hunger and thirst, and mixed the *Lord's Supper* with their own; by which they quite altered the nature of the action, insomuch that it was rather an irregular and common meal, than that sacred feast which Christ had instituted. *They did not discern*, or rather as it should be rendered, *they did not discriminate* the signs of *the Lord's body*. They saw and ate the bread, they perceived and drank the wine, but they put no difference between them now, and when they were their common food. And *this* (the apostle tells them) *was not to eat the Lord's Supper*. The sacrament of the Lord's Supper was instituted, not to satisfy hunger and thirst, to strengthen and refresh the human body, but to keep up in our minds a lasting memorial of the death and sufferings of our blessed Lord. So that (as St. Paul observeth, ver. 26.) "As

Not discerning the Lord's body, how punished.

oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The elements, bread and wine, are very significant and lively signs of Christ's body as broken, and of his blood as shed for the remission of sins; having he himself instituted them as such. Matt. xxvi. 26, 27, 28. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, saying, This is my body; and he took the cup, and gave thanks, and gave it to them, saying, This is my blood of the New Testament (or covenant) which is shed for many for the remission of sins." This sacrament is a standing memorial of the death of Christ, considered as a sacrifice for the sins of men. God, considered as the righteous Governor of the world, did not think it honourable to his perfections or government, to forgive man's transgressions of the law, without discouraging sin for the future, and manifesting his displeasure against it; and yet he was inclined, by his innate goodness, to forgive and pardon them. And therefore to forgive man honourably, he appointed by his wisdom and mercy, that Christ's death should be a sacrifice of expiation for all sins repented of and forsaken. And hence Christ is called our *passover*, *a sacrifice*, and *the propitiation for our sins, and said to bear our sins, to be wounded for our transgressions, and to give his life a ransom for us.* As the death of Christ then was really a sacrifice for sin, upon account of which, he is said "to be made a sin-offering for us," 2 Cor. v. 21, so this sacrament is a commemoration of Christ's death, under the notion of a sacrifice all-sufficient and eternal. And by partaking of this ordinance in remembrance of Christ, we proclaim his death to the world, and endeavour to keep up not only in our own minds, but in all others, the most lively remembrance of it, as that thing upon which God pardons our sins, and confers life and immortality upon us, upon our repenting, and final persevering in holiness and obedience. It is to remind the great God of the sacrifice of Christ, which he himself appointed and accepted, for the

atonement of sin; and so it is our plea for pardon and acceptance with him, in virtue of that atonement. It may be considered also as our covenanting with God, and our communion with him and one another; here we ratify and confirm our baptismal covenant and dedication, and promise a sincere submission to the conditions of that covenant which was sealed by the blood of Christ in favour of us. Hereby we have communion with our Lord and one another. 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" i. e. by it we own and profess our common relation to, and interest in, the Lord Jesus Christ, as our common sacrifice, head and Master; and also our fellowship and relation to, and with one another, as fellow-members of the same spiritual body or society. Verse 17. "For we being many, are one bread and one body; for we are all partakers of that one bread."

If, therefore, we would avoid the unworthiness and judgments of the Corinthians; if we would discern the Lord's body, and partake of the sacrament in remembrance of Christ, let us learn from this the nature, end, and design thereof. Let us read over the institution of it, as it is recorded by the three evangelists, and by St. Paul; let us study it well, and so partake thereof with knowledge and comfort. But this examination may be urged, as it respects,

Lastly, Our profession of those graces which must actually qualify us for a comfortable and worthy receiving of the holy communion: such as faith, gratitude, love, and the like.

This sacrament was instituted not to begin, so much as to carry on, the divine life; not to excite, so much as to confirm and strengthen, holy resolutions, and the best dispositions of the human nature; and therefore the divine life and holy resolutions must be conceived and begun before a person can be worthy to communicate in it. He that partakes should be rich in faith,

and full of gratitude and love, because he must there exercise those graces, if he would be accepted and receive advantage.

He should be rich in faith: faith, not only in the being and mercy of God, but also in a crucified Saviour and an invisible state, is necessary to worthy receiving. The receiver must look beyond the elements to the things signified by them; and therefore, *that faith which is the evidence of things not seen*, must be in him, and should be exercised by him.

A thankful remembrance of Christ's death.

He should also be full of gratitude; that is, he should have a very grateful sense of the love of God and Christ, through which our redemption was effectually brought about. With great gratitude to and hearty thanks for the love of Father and Son, should we approach the memorials of Christ's amazing death. "God commended his love to us, in that while we were yet sinners Christ died for us," Rom. v. 8. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John iv. 10. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. And as this surprising love of God the Father calls for our highest praise and thanks, so also doth the love and grace of his Son: "For greater love hath no man than this, that a man lay down his life for his friend," John xv. 13. And yet admire it, O my soul, *while we were yet sinners*, enemies, rebels, unworthy of pardon and favour, *Christ died for us*. "Bless the Lord, O my soul, and all that is within me bless his holy name: bless the Lord, O my soul, and forget none of his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies." Such love calls for sublime praise and grateful acknowledgment. And whenever we come to commemorate the love of God and of Christ, in the way himself hath appointed, it should be with unfeigned thanks; and hence the church hath wisely required and recommended, *a thankful remem-*

*brance of his death.* Thanksgiving did always accompany the sacrament. Matt. xxvi. 27. "And Jesus took the cup, and gave thanks, &c." Cor. I xi. 23, 24. "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it," And hence the sacrament is usually and was early called the Eucharist, i. e. the religious thanksgiving; and by St. Paul, "The cup of blessing or thanksgiving," 1 Cor. x. 16. We are to praise and thank God for our daily bread, for all the comforts and mercies of this life; but when we are eating for the nourishment of our religious life, and the strengthening of grace; when we receive the holy sacrament, that perpetual memorial of the love of God in the death of his Son; we should return thanks in the most grateful strains; and therefore we should ever carry within us a grateful disposition and temper of mind towards God and Christ, and exercise it always at his table; not to be thankful for the death of Christ, which was the greatest favour ever manifested to men, and an assurance to them of favours still higher and farther, (according to Rom. viii. 32,) is the vilest ingratitude and sin. Had we not been redeemed by the mercy of God in Christ, or by the death of Christ, which sprung from the mercy of God, O what deplorable circumstances had we been in! how ignorant and wicked here, and how miserable for ever: O my soul! do thou never forget to commemorate, with the greatest gratitude and joy, this amazing love. For ever retain a lively sense of the unmerited favour; and as oft as thou partakest, bless God and Jesus for it. Think over the love that redeemed thee. Passion doth naturally apply itself to passion, and love exciteth or begets love, in all ingenuous minds. Think then, till thine heart glows with love and gratitude, in time it will be so, Psal. xxxix. 3. But he that comes to the sacrament should be full of love to God, to Christ, and to all mankind. *We love him,* (saith St. John, 1 Epist. iv. 19,) *because he first loved us.* And, saith St. Paul, *the love of Christ constraineth us;* and *grace be with all them that love our Lord Jesus Christ in sincerity.*

To be in charity with all men.

Such love, as that Jesus and the Father have manifested to us, should (and it will then, seriously meditated upon) raise ours in a sacred flame, and constrain us to all returns of affection, we cannot but love God with all *our heart and soul, mind and strength, which is the great commandment*, when we consider how he hath loved us. But, "as we have this commandment from God, that he who loveth him, should love his brother also; and as he is a liar who saith he loveth God, and yet hateth his brother," 1 John iv. 20, 21; so it is wisely required of those who would be meet partakers of the holy communion, that when they received it, *they be in charity with all men.* To be in love with our neighbour, and charity with all men, is as necessary to our communicating worthily, as it is to have faith in Christ and repentance towards God. Nor is there any thing that our Lord was more concerned to promote among his followers than mutual compassion and charity. Hence he gave them a particular charge, but a little before he died, and about the time of the institution of this sacrament, to love one another. John xiii. 34. "A new commandment I give unto you, that ye love one another," &c. and chap. xv. 12. "This is my commandment, that ye love one another as I have loved you." And again, verse 17. "These things I command you, that ye love one another." And lest this affectionate charge should fail of inspiring them with the sincerest respect, he has wisely calculated this ordinance for the promoting of brotherly love, and mutual charity. For when we are commemorating the death of Christ, "as a propitiation for our sins, and not for our sins only, but also for the sins of the whole world," we cannot but find a noble spirit of humanity and an universal love of mankind promoted and encouraged within us. *If God so loved us, we*, who need each others good offices and help, *ought also to love one another.* We should respect their persons, and wish well to their affairs, and to do them all the tender offices of a real and sincere affection. We should live peaceably with all men, Heb. xii. 14. And love our enemies, Matt.

v. 44. For contention and variance, wrath and malice, will hinder the acceptance of our prayers and of ourselves, 1 Tim. ii. 8. And hence St. Paul declares, 1 Cor. xi. 20, *That when the* Corinthians *came together in one place, it was not to eat the Lord's Supper;* because, saith he, *when ye come together in the church, I hear that there be divisions among you.* When we come to the holy sacrament, at which we publicly declare our mutual *agreement, fellowship,* and *communion,* one with another, there should be no enmity or hatred of any one. No, there should be real charity and good-will, yea, mutual reconciliation and love. Matt. v. 23, 24. "If thou bring thy gift to the altar, and there remember-est that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." From which text a custom was obtained in the antient church, for the deacon to stand up and proclaim, *Let no man that receives have ought against his brother.* So that our love to the brethren, and to all indeed, should be exercised and shewn forth,

First, In our forgiving of all injuries. To the sacrament we come to have forgiveness and pardon sealed to us, and therefore we should forgive others. We hope to have all our sins, though they are many and great, forgiven through the precious blood of Christ, which cleanseth from all sin; and we should, we must, forgive all the little injuries and affronts others have done and offered us. God's forgiving us for Christ's sake, lays an obligation upon us to forgive others. Eph. iv. 32. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." And Col. iii. 13. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

Yea, if we would be forgiven ourselves, we must forgive. Matt. vi. 14, 15. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Without we forgive there is no forgiveness; and

forgiving injuries.

therefore when we come to get our pardon sealed and assured to us in this sacrament, we cannot be too ready to forgive those that have offended us. But our love and charity should be manifested,

Second, In mercy and alms to the poor. Of giving alms. This seems recommended as a part of repentance, in Dan. iv. 27. "Wherefore, O king,—break off—thine iniquities by shewing mercy to the poor:" but whether it is or not, I shall not inquire. However, it is certain that the primitive Christians expressed their love to Christ and the poor saints by very liberal contributions to their support and supplies. They made very large collections of money for the poor, 1 Cor. xvi. 1; yea, the very first Christians had all things common. Acts ii. 44, 45. "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. In imitation of this, the Corinthians celebrated a certain feast, called *The feast of charity*. And hence we derive that excellent custom of giving money at the sacrament; not merely to defray the charge of it, but as charity to the poor; by which we shew our love to the poor saints, and also our gratitude to Christ, who doth accept, and will reward it, as done to himself. Matt. xxv. 40. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And 2 Cor. ix. 12, 13. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God," i. e. it was abundantly rewarded to them, verse 6, 7, 8, 9, 10, 11. Charity has been always encouraged by the most promises of any one virtue whatever, and kindly rewarded, Luke xiv. 13, 14, and chap. xvi. 9. Acts x. 4. Luke vi. 38. 1 Tim. vi. 17, 18, 19. And if any thing can recommend us and our services to God's acceptance and mercy that is within our power, nothing can sooner or more effectually do it than goodness in ourselves, and mercy to the poor: and do thou now inquire how it is with thee? Art thou full of love to Jesus and to his saints? Rich in faith and gratitude?

Dost thou adore the mercy of God in Christ, and give him hearty thanks for it? *Art thou in charity with all men?* Dost thou love the household of the faithful, and live in peace with all others? "Follow peace with all men, (saith St. Paul) and holiness, without which no man shall see the Lord," Heb. xii. 14. Do thou then lay aside all wrath and malice; do thou never study a revenge of injuries; but forgive men their trespasses, and ask pardon for thy own, and so in great love and charity receive the blessed sacrament.

Thus have I thoroughly considered the nature of the preparation required to worthy and comfortable receiving of the holy sacrament of the Lord's Supper; in which I have neither encouraged a rash and unprepared approach to the Lord's table, nor discouraged the worthy and devout from it. There are some qualifications necessary to give us a right to, and render us capable of, the benefits of it, and it is only on these that I have insisted. The preparation here recommended, is only what God and the church required to a meet partaking of these holy mysteries, and therefore it should be universally endeavoured.

Exhortation to the holy sacrament.

I am sorry to see so many neglect this ordinance, and yet should be sorry to see the vile and abandoned there. What therefore I have been aiming at, is to call the pious and penitent to the more frequent receiving of the sacrament, and to put the impenitent upon preparing for it. For this sacrament any person may be prepared; and that he is unmeet for, and doth neglect it, is his sin. Unmeetness for the sacrament is no excuse for the neglect of it, and the greatest unworthiness is a bad temper of mind, and a wicked life. The many that go on in sin, without any thoughts or resolutions of amendment, are wholly unprepared; whereas he who is sensible of, and sorry for his sins that are past, that has now resolved upon the Lord's service, and is willing to be his; the man who liveth well, and he who has repented of having lived ill, the person who believeth and hath been baptized into the Christian articles and religion, is well prepared for the sacrament,

and should partake of it in remembrance of Christ. He cannot be unworthy, or eat and drink any judgment to himself: the only thing he has to do, is to lay aside his fears, and come joyfully to the Lord's table.

THE END.

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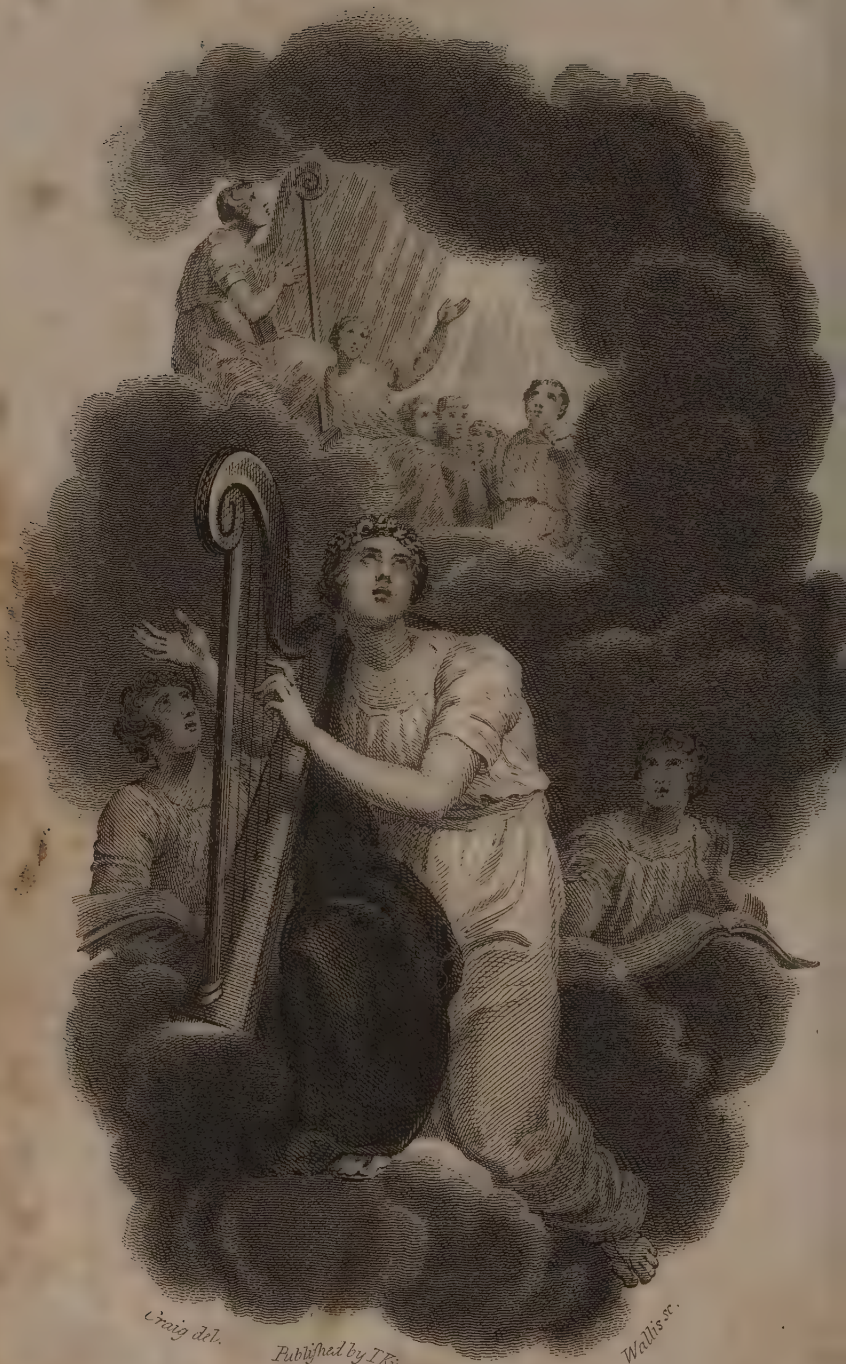

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A NEW VERSION

OF THE

# PSALMS

OF

# DAVID,

FITTED TO THE

*TUNES USED IN CHURCHES.*

BY N. BRADY, D. D. AND N. TATE, ESQ.

BUNGAY:

PRINTED AND PUBLISHED BY C. BRIGHTLY AND CO.

1811.

# A NEW VERSION

OF THE

# PSALMS.

## PSALM I.

1 How bless'd is he who ne'er consents by ill advice to walk :
Nor stands in sinners' way, nor sits where men profanely talk.
2 But makes the perfect law of God his bus'ness and delight ;
Devoutly reads therein by day and meditates by night.
3 Like some fair tree, which fed by streams with timely fruit does bend,
He still shall flourish, and success all his designs attend.
4 Ungodly men and their attempts no lasting root shall find ;
Untimely, blasted, and dispers'd like chaff before the wind.
5 Their guilt shall strike the wicked dumb before their Judge's face :
No formal hypocrite shall then among the saints have place.
6 For God approves the just man's ways, to happiness they tend ;
But sinners, and the paths they tread, shall both in ruin end.

## PSALM II.

1 With restless and ungovern'd rage why do the heathen storm ?
Why in such rash attempts engage as they can ne'er perform ?
2 The great in counsel and in might their various forces bring ;
Against the Lord they all unite, and his anointed king.
" Must we submit to their commands ?" presumptuously they say :
3 " No, let us break their slavish bands, and cast their chains away."
4 But God, who sits enthron'd on high, and sees how they combine
Does their conspiring strength defy, and mocks their vain design.
5 Thick clouds of wrath divine shall break on his rebellious foes ;
And thus will he in thunder speak to all that dare oppose :
6 " Tho' madly you dispute my will, the king that I ordain,
" Whose throne is fix'd on Sion's hill, shall there securely reign."
7 Attend, O earth, whilst I declare God's uncontroul'd decree ;
" Thou art my Son, this day, my heir, have I begotten thee.
8 " Ask and receive thy full demands ; thine shall the heathen be ;
" The utmost limits of the lands shall be possess'd by thee.
9 " Thy threat'ning sceptre thou shalt shake, and crush them every where's
" As massy bars of iron break the potter's brittle ware."
10 Learn then, ye princes, and give ear, ye judges of the earth :
11 Worship the Lord with holy fear, rejoice with awful mirth.
12 Appease the Son with due respect, your timely homage pay ;
Lest he revenge the bold neglect incens'd by your delay.
13 If but in part his anger rise, who can endure the flame ?
Then bless'd are they whose hope relies on his most holy name.

## PSALM III.

How num'rous, Lord, of late are grown the troublers of my peace!
And as their numbers hourly rise, so does their rage increase.
2 Insulting they my soul upbraid, and him whom I adore;
The God in whom he trusts, say they, shall rescue him no more.
3 But thou, O Lord, art my defence; on thee my hopes rely;
Thou art my glory, and shalt yet lift up my head on high.
4 Since whensoe'er in like distress to God I made my pray'r,
He heard me from his holy hill, why should I now despair?
5 Guarded by him, I laid me down my sweet repose to take;
For I through him securely sleep, through him in safety wake.
6 No force nor fury of my foes my courage shall confound,
Were there as many hosts as men that have beset me round.
7 Arise, and save me, O my God, who oft hast own'd my cause,
And scatter'd oft these foes to me, and to thy righteous laws.
8 Salvation to the Lord belongs, he only can defend;
His blessing he extends to all that on his pow'r depend.

## PSALM IV.

1 O Lord, that art my righteous Judge, to my complaint give ear;
Thou still redeem'st me from distress; have mercy, Lord, and hear.
2 How long will ye, O sons of men, to blot my fame devise?
How long your vain designs pursue, and spread malicious lies?
3 Consider that the righteous man is God's peculiar choice:
And when to him I make my pray'r, he always hears my voice.
4 Then stand in awe of his commands, flee every thing that's ill;
Commune in private with your hearts, and bend them to his will.
5 The place of other sacrifice let righteousness supply;
And let your hope, securely fix'd, on God alone rely.
6 While worldly minds impatient grow more prosp'rous times to see;
Still let the glories of thy face shine brightly, Lord, on me.
7 So shall my heart o'erflow with joy, more lasting and more true,
Than theirs who stores of corn and wine successively renew.
8 Then down in peace I'll lay my head, and take my needful rest;
No other guard, O Lord, I crave, of thy defence possest.

## PSALM V

1 Lord, hear the voice of my complaint, accept my secret pray'r;
2 To thee alone, my King, my God, will I for help repair.
3 Thou in the morn my voice shalt hear, and with the dawning day,
To thee devoutly I'll look up, to thee devoutly pray.
4 For thou the wrongs that I sustain can'st never, Lord, approve
Who from thy sacred dwelling-place all evil dost remove.
5 Not long shall stubborn fools remain unpunish'd in thy view:
All such as act unrighteous things thy vengeance shall pursue
6 The sland'ring tongue, O God of truth, by thee shall be destroy'd;
Who hat'st alike the man in blood, and in deceit employ'd.
7 But when thy boundless grace shall me to thy lov'd courts restore,
On thee I'll fix my longing eyes, and humbly there adore.
8 Conduct me by thy righteous laws, for watchful is my foe:
Therefore, O Lord, make plain the way, wherein I ought to go.
9 Their mouths vent nothing but deceit, their heart is set on wrong;
Their throat is a devouring grave, they flatter with their tongue.
10 By their own counsels let them fall, oppress'd with loads of sin;
For they against thy righteous laws have harden'd rebels been.
11 But let all those that trust in thee, with shouts their joy proclaim;
Let them rejoice whom thou preserv'st, and all that love thy name.
12 To righteous men the righteous Lord his blessing will extend;
And with his favour, all his saints, as with a shield, defend.

# PSALMS VI. VII. VIII.

## PSALM VI.

1 THY dreadful anger, Lord, restrain, and spare a wretch forlorn;
Correct me not in thy fierce wrath, too heavy to be borne,
2 Have mercy, Lord, for I grow faint, unable to endure
The anguish of my aching bones, which thou alone canst cure.
3 My tortur'd flesh distracts my mind, and fills my soul with grief
But, Lord, how long wilt thou delay to grant me thy relief?
4 Thy wonted goodness, Lord, repeat, and ease my troubled soul;
Lord, for thy wondrous mercy's sake vouchsafe to make me whole.
5 For after death no more can I thy glorious acts proclaim;
No pris'ners of the silent grave can magnify thy name.
6 Quite tir'd with pain, with groaning faint, no hope of ease I see;
The night, that quiets common griefs, is spent in tears by me.
7 My beauty fades, my sight grows dim, my eyes with weakness close
Old age o'ertakes me whilst I think on my insulting foes.
8 Depart ye wicked; in my wrongs ye shall no more rejoice;
For God, I find, accepts my tears, and listens to my voice.
9, 10 He hears and grants my humble pray'r; and they that wish my fall,
Shall blush, and rage, to see that God protects me from them all.

## PSALM VII.

1 O LORD, my God, since I have plac'd my trust alone in thee,
From all my persecutors' rage do thou deliver me.
2 To save me from my threat'ning foe, Lord, interpose thy pow'r!
Lest, like a savage lion, he my helpless soul devour.
3, 4 If I am guilty, or did e'er against his peace combine;
Nay, if I have not spar'd his life, who sought unjustly mine;
5 Let then to persecuting foes my soul become a prey;
Let them to earth tread down my life, in dust my honour lay.
6 Arise, and let thine anger, Lord, in my defence engage;
Exalt thyself above my foes, and their insulting rage:
Awake, awake in my behalf, the judgment to dispense,
Which thou hast righteously ordain'd for injur'd innocence.
7 So to thy throne adoring crowds shall still for justice fly;
Oh! therefore, for their sake resume thy judgment-seat on high.
8 Impartial Judge of all the world, I trust my cause to thee;
According to my just deserts, so let thy sentence be.
9 Let wicked arts and wicked men together be o'erthrown;
But guard the just, thou God to whom the hearts of both are known,
10, 11 God me protects; nor only me, but all of upright heart;
And daily lays up wrath for those who from his laws depart.
12 If they persist, he whets his sword, his bow stands ready bent;
13 Ev'n now, with swift destruction wing'd, his pointed shafts are sent.
14 The plots are fruitless, which my foe unjustly did conceive;
15 The pit he digg'd for me has prov'd his own untimely grave.
16 On his own head his spite returns, whilst I from harm am free:
On him the violence is fall'n which he design'd for me.
17 Therefore will I the righteous ways of Providence proclaim;
I'll sing the praise of God most high and celebrate his name.

## PSALM VIII.

1 O THOU, to whom all creatures bow, within this earthly frame,
Thro' all the world how great art thou! how glorious is thy name!
In heaven thy wondrous acts are sung, nor fully reckon'd there;
2 And yet thou mak'st the infant-tongue thy boundless praise declare.
Thro' thee the weak confound the strong, and crush their haughty foes;
And so thou quell'st the wicked throng that thee and thine oppose.
3 When heav'n, thy beauteous work on high, employs my wond'ring sight;
The moon that nightly rules the sky, with stars of feebler light:
4 What's man (say I) that, Lord, thou lov'st to keep him in thy mind?
Or what his offspring, that thou prov'st to them so wondrous kind?

5 Him next in pow'r thou didst create to thy celestial train;
6 Ordain'd with dignity and state, o'er all thy works to reign
7 They jointly own his pow'rful sway; the beasts that prey or graze;
8 The bird that wings its airy way; the fish that cuts the seas.
9 O thou, to whom all creatures bow within this earthly frame,
Through all the world how great art thou! how glorious is thy name!

## PSALM IX.

1 To celebrate thy praise, O Lord, I will my heart prepare;
To all the list'ning world thy works, thy wondrous works declare.
2 The thought of them shall to my soul exalted pleasure bring;
Whilst to thy name, O thou Most High, triumphant praise I sing.
3 Thou mad'st my haughty foes to turn their backs in shameful flight;
Struck with thy presence down they fell; they perish'd at thy sight.
4 Against insulting foes advanc'd thou didst my cause maintain;
My right asserting from thy throne, where truth and justice reign.
5 The insolence of heathen pride thou hast reduc'd to shame
Their wicked offspring quite destroy'd, and blotted out their name.
6 Mistaken foes! your haughty threats are to a period come:
Our city stands, which you design'd to make our common tomb.
7, 8 The Lord for ever lives, who has his righteous throne prepar'd,
Impartial justice to dispense, to punish or reward.
9 God is a constant sure defence against oppressing rage;
As troubles rise, his needful aids in our behalf engage.
10 All those who have his goodness prov'd will in his truth confide;
Whose mercy ne'er forsook the man that on his help rely'd.
11 Sing praises therefore to the Lord from Sion his abode;
Proclaim his deeds till all the world confess no other God.

### PART THE SECOND.

12 When he inquiry makes for blood, he'll call the poor to mind:
The injur'd humble man's complaint relief from him shall find.
13 Take pity on my troubles, Lord, which spiteful foes create;
Thou that hast rescu'd me so oft from death's devouring gate.
14 In Sion then I'll sing thy praise, to all that love thy name;
And with loud shouts of grateful joy thy saving pow'r proclaim.
15 Deep in the pit they digg'd for me the heathen pride is laid;
Their guilty feet to their own snare insensibly betray'd.
16 Thus by the just returns he makes the mighty Lord is known;
While wicked men by their own plots are shamefully o'erthrown.
17 No single sinner shall escape by privacy obscur'd;
No nation from his just revenge by numbers be secur'd.
18 His suff'ring saints, when most distress'd, he ne'er forgets to aid;
Their expectation shall be crown'd, though for a time delay'd.
19 Arise, O Lord, assert thy pow'r, and let not man o'ercome;
Descend to judgment, and pronounce the guilty heathen's doom.
20 Strike terror through the nations round, till, by consenting fear,
They, to each other, and themselves, but mortal men appear.

## PSALM X.

1 Thy presence why withdraw'st thou, Lord, why hid'st thou now thy face,
When dismal times of deep distress call for thy wonted grace?
2 The wicked, swell'd with lawless pride, have made the poor their prey;
O let them fall by those designs which they for others lay
3 For straight they triumph, if success their thriving crimes attend:
And sordid wretches, whom God hates, perversely they commend.
4 To own a pow'r above themselves their haughty pride disdains;
And therefore in their stubborn mind no thought of God remains.
5 Oppressive methods they pursue, and all their foes they slight;
Because thy judgments unobserv'd are far above their sight.
6 They fondly think their prosp'rous state shall unmolested be;
They think their vain designs shall thrive from all misfortune free.

7 Vain and deceitful is their speech, with curses fill'd, and lies;
By which the mischief of their heart they study to disguise.
8 Near public roads they lie conceal'd, and all their art employ,
The innocent and poor at once to rifle and destroy.
9 Not lions, couching in their dens, surprise their heedless prey
With greater cunning, or express more savage rage than they.
10 Sometimes they act the harmless man, and modest looks they wear;
That so, deceiv'd, the poor may less their sudden onset fear.

PART THE SECOND.

11 For God, they think, no notice takes of their unrighteous deeds
He never minds the suff'ring poor, nor their oppression heeds.
12 But thou, O Lord, at length arise; stretch forth thy mighty arm;
And, by the greatness of thy pow'r, defend the poor from harm.
13 No longer let the wicked vaunt, and proudly boasting say,
"Tush, God regards not what we do, he never will repay."
14 Surely thou seest, and all their deeds impartially dost try;
The orphan therefore, and the poor, on thee for aid rely.
15 Defenceless let the wicked fall, of all their strength bereft;
Confound, O God, their dark designs, till no remains are left.
16 Assert thy just dominion, Lord, which shall for ever stand;
Thou who the heathen didst expel from this thy chosen land.
17 Thou dost the humble suppliants hear that to thy throne repair;
Thou first prepar'd their hearts to pray, and then accept'st their pray'r.
18 Thou in thy righteous judgment weigh'st, the fatherless and poor;
That so the tyrants of the earth may persecute no more.

## PSALM XI.

1 Since I have plac'd my trust in God, a refuge always nigh,
Why should I, like a tim'rous bird, to distant mountains fly?
2 Behold, the wicked bend their bow, and ready fix their dart;
Lurking in ambush to destroy the man of upright heart.
3 When once the firm assurance fails, which public faith imparts
'Tis time for innocence to fly from such deceitful arts.
4 The Lord hath both a temple here, and righteous throne above;
Where he surveys the sons of men, and how their counsels move.
5 If God, the righteous, whom he loves, for trial does correct;
What must the sons of violence, whom he abhors, expect?
6 Snares, fire, and brimstone on their heads shall in one tempest show'r;
This dreadful mixture his revenge into their cup shall pour.
7 The righteous Lord will righteous deeds with signal favour grace,
And to the upright man disclose the brightness of his face.

## PSALM XII.

1 Since godly men decay, O Lord, do thou my cause defend;
For scarce these wretched times afford one just and faithful friend.
2 One neighbour now can scarce believe what t'other doth impart:
With flatt'ring lips they all deceive, and with a double heart.
3 But lips that with deceit abound, can never prosper long;
God's righteous vengeance will confound the proud blaspheming tongue.
4 In vain those foolish boasters say, "Our tongues are sure our own;
"With doubtful words we'll still betray, and be controul'd by none."
5 For God, who hears the suff'ring poor, and their oppression knows,
Will soon arise and give them rest, in spite of all their foes.
6 The word of God shall still abide and void of falsehood be:
As is the silver seven times try'd, from drossy mixture free.
7 The promise of his aiding grace shall reach its purpos'd end;
His servants from this faithless race he ever shall defend.
8 Then shall the wicked be perplex'd, nor know which way to fly;
When those whom they despis'd and vex'd, shall be advanc'd on high.

# PSALMS XIII. XIV. XV. XVI.

## PSALM XIII.

1 How long wilt thou forget me, Lord ? must I for ever mourn ?
How long wilt thou withdraw from me ? Oh ! never to return ?
2 How long shall anxious thoughts my soul, and grief my heart oppress ?
How long my enemies insult, and I have no redress ?
3 Oh, hear ! and to my longing eyes restore thy wonted light ;
And suddenly, or I shall sleep in everlasting night.
4 Restore me, lest they proudly boast 'twas their own strength o'ercame ;
Permit not them that vex my soul to triumph in my shame.
5 Since I have always plac'd my trust beneath thy mercy's wing,
Thy saving health will come, and then my heart with joy shall spring.
6 Then shall my song, with praise inspir'd, to thee my God ascend ;
Who to thy servant in distress such bounty didst extend.

## PSALM XIV.

1 Sure wicked fools must needs suppose that God is nothing but a name ;
Corrupt and lewd their practice grows, no breast is warm'd with holy flame.
2 The Lord look'd down from heav'n's high tow'r, and all thessons of men did view,
To see if any own'd his power, if any truth or justice knew.
3 But all, he saw, were gone aside, all were degen'rate grown, and base ;
None took religion for their guide, not one of all the sinful race.
4 But can these workers of deceit be all so dull and senseless grown ?
That they, like bread, my people eat, and God's almighty pow'r disown ?
5 How will they tremble then for fear, when his just wrath shall them o'ertake !
For, to the righteous, God is near, and never will their cause forsake.
6 Ill men in vain with scorn expose those methods which the good pursue ;
Since God a refuge is for those whom his just eyes with favour view.
7 Would he his saving pow'r employ, to break his people's servile band,
Then shouts of universal joy should loudly echo through the land.

## PSALM XV.

1 Lord who's the happy man, that may to thy blest courts repair
Not, stranger-like, to visit them, but to inhabit there ?
2 'Tis he whose every thought and deed by rules of virtue moves ;
Whose gen'rous tongue disdains to speak the thing his heart disproves.
3 Who never did a slander forge, his neighbour's fame to wound ;
Or hearken to a false report, by malice whisper'd round.
4 Who vice, in all its pomp and pow'r, can treat with just neglect ;
And piety, tho' cloth'd in rags, religiously respect.
5 Who to his plighted vows and trust has ever firmly stood ;
And tho' he promise to his loss, he makes his promise good.
6 Whose soul in usury disdains his treasure to employ ;
Whom no rewards can ever bribe, the guiltless to destroy.
7 The man who by his steady course has happiness ensur'd,
When earth's foundation shakes, shall stand, by Providence secur'd.

## PSALM XVI.

1 Protect me from my cruel foes, and shield me, Lord, from harm ;
Because my trust I still repose on thy almighty arm.
2 My soul all help but thine does slight, all gods but thee disown ;
Yet can no deeds of mine requite the goodness thou hast shewn.
3 But those that strictly virtuous are, and love the thing that's right,
To favour always and prefer shall be my chief delight.
4 How shall their sorrows be increas'd, who other gods adore !
Their bloody off'rings I detest, their very names abhor !
5 My lot is fall'n in that blest land where God is truly known ;

He fills my cup with lib'ral hand ; 'tis he supports my throne.
5 In nature's most delightful scene my happy portion lies ;
The place of my appointed reign all other lands outvies.
7 Therefore my soul shall bless the Lord, whose precepts give me light,
And private counsel still afford, in sorrow's dismal night.
8 I strive each action to approve to his all-seeing eye ;
No danger shall my hopes remove, because he still is nigh.
9 Therefore my heart all grief defies, my glory does rejoice ;
My flesh shall rest, in hope to rise, wak'd by his pow'rful voice.
10 Thou, Lord, when I resign my breath, my soul from hell shalt free ;
Nor let thy Holy One in death the least corruption see.
11 Thou shalt the paths of life display, that to thy presence lead ;
Where pleasures dwell without allay, and joys that never fade.

## PSALM XVII.

1 To my just plea and sad complaint attend, O righteous Lord,
And to my pray'r, as 'tis unfeign'd, a gracious ear afford.
2 As in thy sight I am approv'd, so let my sentence be
And, with impartial eyes, O Lord, my upright dealing see.
3 For thou hast search'd my heart by day, and visited by night ;
And on the strictest trial, found its secret motions right.
Nor shall thy justice, Lord, alone, my heart's designs acquit ;
For I have purpos'd that my tongue shall no offence commit.
4 I know what wicked men would do, their safety to maintain ;
But me thy just and mild commands from bloody paths restrain.
5 That I may still, in spite of wrongs, my innocence secure,
O ! guide me in thy righteous ways, and make my footsteps sure.
6 Since heretofore I ne'er in vain to thee my pray'r address'd ;
O ! now, my God, incline thine ear to this my just request.
7 The wonders of thy truth and love in my defence engage,
Thou whose right hand preserves thy saints from their oppressors' rage.

### PART THE SECOND.

8, 9 O ! KEEP me in thy tend'rest care ; thy shelt'ring wings stretch out
To guard me safe from savage foes that compass me about.
10 O'ergrown with luxury, inclos'd in their own fat they lie ;
And with a proud blaspheming mouth both God and man defy.
11 Well may they boast ; for they have now my paths encompass'd round
Their eyes at watch, their bodies bow'd, and couching on the ground.
12 In posture of a lion set, when greedy of his prey ;
Or a young lion, when he lurks within a covert way.
13 Arise, O Lord, defeat their plots, their swelling rage controul ;
From wicked men, who are thy sword, deliver thou my soul.
14 From worldly men, thy sharpest scourge, whose portion's here below ;
Who, fill'd with earthly stores, aspire no other bliss to know.
15 Their race is num'rous, that partake their substance while they live :
Their heirs survive, to whom they may the vast remainder give.
16 But I, in uprightness, thy face shall view without controul :
And, waking, shall its image find reflected in my soul.

## PSALM XVIII.

, 2 No change of time shall ever shock my firm affection, Lord, to thee ;
For thou hast always been a rock, a fortress and defence to me.
Thou my deliv'rer art, my God, my trust is in thy mighty pow'r :
Thou art my shield from foes abroad, at home my safe-guard and my tow'r
3 To thee will I address my pray'r, (to whom all praise we justly owe ;)
So shall I, by thy watchful care, be guarded from my treach'rous foe.
4, 5 By floods of wicked men distress'd, with deadly sorrows compass'd round.
With dire infernal pangs oppress'd, in death's unwieldy fetters bound.
6 To heav'n I made my mournful pray'r, to God address'd my humble moan ;
Who graciously inclin'd his ear, and heard me from his lofty throne.

# PSALM XVIII.

## PART THE SECOND.

7 When God arose to take my part, the conscious earth did quake with fear;
From their firm posts the hills did start, nor could his dreadful fury bear.
8 Thick clouds of smoke dispers'd abroad, ensigns of wrath before him came;
Devouring fire around him glow'd, that coals were kindled at its flame.
9 He left the beauteous realms of light, whilst heav'n bow'd down its awful head;
Beneath his feet substantial night was like a sable carpet spread.
10 The chariot of the King of kings, which active troops of angels drew,
On a strong tempest's rapid wings, with most amazing swiftness flew.
11, 12 Black wat'ry mists and clouds conspir'd with thickest shades his face to veil;
But, at his brightness, soon retir'd, and fell in show'rs of fire and hail.
13 Thro' heav'n's wide arch a thund'ring peal, God's angry voice did loudly roar:
While earth's sad face, with heaps of hail, and flakes of fire, was cover'd o'er.
14 His sharpen'd arrows round he threw, which made his scatter'd foes retreat:
Like darts his nimble lightnings flew, and quickly finish'd their defeat.
15 The deep its secret stores disclos'd; the world's foundations naked lay,
By his avenging wrath expos'd, which fiercely rag'd that dreadful day.

## PART THE THIRD.

16 The Lord did on my side engage; from heav'n, his throne, my cause upheld;
And snatch'd me from the furious rage of threat'ning waves, that proudly swell'd
17 God his resistless pow'r employ'd, my strongest foes' attempts to break;
Who else with ease had soon destroy'd the weak defence that I could make.
18 Their subtle rage had ne'er prevail'd, when I distrest and friendless lay;
But still, when other succours fail'd, God was my firm support and stay.
19 From dangers that inclos'd me round, he brought me forth, and set me free;
For some just cause his goodness found, that mov'd him to delight in me.
20 Because in me no guilt remains, God does his gracious help extend
My hands are free from bloody stains, therefore the Lord is still my friend.
21, 22 For I his judgments kept in sight, in his just paths I always trod;
I never did his statutes slight, nor loosely wander'd from my God.
23, 24 But still my soul, sincere and pure, did e'en from darling sins refrain;
His favours therefore yet endure, because my heart and hands are clean.

## PART THE FOURTH.

25, 26 Thou suit'st, O Lord, thy righteous ways to virtuous paths of human kind;
They who for mercy merit praise, with thee shall wondrous mercy find.
Thou to the just shalt justice shew the pure thy purity shall see:
Such as perversely chuse to go, shall meet with due returns from thee.
27, 28 That he the humble soul will save. and crush the haughty's boasted might,
In me the Lord an instance gave, whose darkness he has turn'd to light
29 On his firm succour I rely'd, and did o'er num'rous foes prevail;
Nor fear'd, whilst he was on my side, the best defended walls to scale
30 For God's designs shall still succeed; his word will bear the utmost test;
He's a strong shield to all that need, and on his sure protection rest.
31 Who then deserves to be ador'd, but God, on whom my hopes depend?
Or who, except the mighty Lord, can with resistless pow'r defend?

## PART THE FIFTH.

32, 33 'Tis God that girds my armour on, and all my just designs fulfills;
Through him my feet can swiftly run, and nimbly climb the steepest hills.
34 Lessons of war from him I take, and manly weapons learn to wield.
Strong bows of steel with ease I break, forc'd by my stronger arms to yield.
35 The buckler of his saving health protects me from assaulting foes;
His hand sustains me still; my wealth and greatness from his bounty flows.
36 My goings he enlarg'd abroad, till then to narrow paths confin'd;
And, when in slipp'ry ways I trod, the method of my steps design'd.
37 Through him I num'rous hosts defeat, and flying squadrons captive take

Nor from my fierce pursuit retreat,
38 Cover'd with wounds, in vain they try,
Spite of their boasted strength they lie
39 God, when fresh armies take the field,
He makes my strong opposers yield,
40 Through him the necks of prostrate foes,
Aided by him, I root out those
41 With loud complaints all friends they try'd;
At length to God for help they cry'd:
42 Like flying dust which winds pursue,
Their slaughter'd bodies forth I threw,

till I a final conquest make;
their vanquish'd heads again to rear;
beneath my feet, and grovel there.
recruits my strength, my courage warms;
subdu'd by my prevailing arms.
my conqu'ring feet in triumph press:
who hate and envy my success.

but none was able to defend:
but God would no assistance lend.
their broken troops I scatter'd round:
like loathsome dirt that clogs the ground.

PART THE SIXTH.

43 Our factious tribes, at strife till now,
The heathen to my sceptre bow,
44 Remotest realms their homage send,
Strangers for my commands attend,
45 All to my summons timely yield,
For stronger holds they quit the field,
46 Let the eternal Lord be prais'd!
O'er highest heav'ns his name be rais'd,
47 'Tis God that still supports my right.
'Tis he, that with resistless might,
48 My universal safeguard he!
He made me great, and set me free
49 Therefore to celebrate his fame,
And nations, strangers to his name,
50 "God to his king deliv'rance sends;
"His mercy evermore extends

by God's appointment me obey:
and foreign nations own my sway.
when my successful name they hear;
charm'd with respect or aw'd by fear.
or soon in battle are dismay'd:
and still in strongest holds afraid.
the rock on whose defence I rest!
who me with his salvation bless'd!
his just revenge my foes pursues;
fierce nations to my yoke subdues.
from whom my lasting honours flow;
from my remorseless bloody foe.
my grateful voice to heav'n I'll raise;
shall thus be taught to sing his praise:
shews his anointed signal grace;
to David and his promis'd race."

PSALM XIX.

1 The heav'ns declare thy glory, Lord,
The firmament and stars express
2 The dawn of each returning day,
From darkest night's successive rounds
3 Their pow'rful language to no realm
'Tis nature's voice, and understood
4 Their doctrine does its sacred sense
Whose bright contents the circling sun
5 No bridegroom for his nuptials drest
No giant does, like him, rejoice
6 From east to west, from west to east,
And thro' his progress, cheerful light

which that alone can fill;
their great Creator's skill.
fresh beams of knowledge brings;
divine instruction springs.
or region is confin'd;
alike by all mankind.
through earth's extent display;
does round the world convey.
has such a cheerful face;
to run his glorious race.
his restless course he goes;
and vital warmth bestows.

PART THE SECOND.

7 God's perfect law converts the soul,
With sacred wisdom his sure word
8 The statutes of the Lord are just,
His pure commands, in search of truth
9 His perfect worship here is fix'd,
His equal laws are in the scales
10 Of more esteem than golden mines,
More sweet than honey, or the drops
11 My trusty counsellors they are,
Divine rewards attend on those
12 But what frail man observes how oft
O cleanse me from my secret faults,
13 Let no presumptuous sin, O Lord,
That, by thy grace preserv'd, I may
14 So shall my pray'r and praises be
And I, secure on thy defence,

reclaims from false desires;
the ignorant inspires.
and bring sincere delight;
assist the feeblest sight.
on sure foundations laid;
of truth and justice weigh'd.
or gold refin'd with skill:
that from the comb distil.
and friendly warnings give;
who by thy precepts live.
he does from virtue fall?
thou God that know'st them all!
dominion have o'er me;
the great transgression flee.
with thy acceptance blest;
my strength and Saviour, rest.

# PSALMS XX. XXI. XXII.

## PSALM XX.

1 The Lord to thy request attend, and hear thee in distress ;
The name of Jacob's God defend, and grant thy arms success.
2 To aid thee from on high repair, and strength from Sion give ;
3 Remember all thy off'rings there, thy sacrifice receive.
4 To compass thy own heart's desire, thy counsels still direct ;
Make kindly all events conspire to bring them to effect.
5 To thy salvation, Lord, for aid, we cheerfully repair,
With banners in thy name display'd ; the Lord accept thy pray'r.
6 Our hopes are fix'd, that now the Lord our sov'reign will defend,
From heav'n resistless aid afford, and to his pray'r attend.
7 Some trust in steeds for war design'd, on chariots some rely ;
Against them all we'll call to mind the pow'r of God most high.
8 But from their steeds and chariots thrown, behold them through the plain,
Disorder'd, broke, and trampled down, whilst firm our troops remain.
9 Still save us, Lord, and still proceed our rightful cause to bless :
Hear, King of heav'n, in times of need, the pray'r that we address.

## PSALM XXI.

1 The king, O Lord, with songs of praise. shall in thy strength rejoice ;
With thy salvation crown'd, shall raise to heav'n his cheerful voice.
2 For thou, whate'er his lips request, not only dost impart ;
But hast, with thy acceptance, blest the wishes of his heart.
3 Thy goodness and thy tender care have all his hopes outgone ;
A crown of gold thou mad'st him wear, and sett'st it firmly on.
4 He pray'd for life ; and thou, O Lord, didst to his pray'r attend,
And graciously to him afford a life that ne'er shall end.
5 Thy sure defence through nations round has spread his glorious name ;
And his successful actions crown'd with majesty and fame.
6 Eternal blessings thou bestow'st, and mak'st his joys increase ;
Whilst thou to him, unclouded, show'st the brightness of thy face.

### PART THE SECOND.

7 Because the king on God alone for timely aid relies ;
His mercy still supports his throne, and all his wants supplies.
8 But, righteous Lord, thy stubborn foes shall feel thy heavy hand ;
Thy vengeful arm shall find out those that hate thy mild command.
9 When thou against them dost engage, thy just, but dreadful doom
Shall, like a glowing oven's rage, their hopes and them consume.
10 Nor shall thy furious anger cease, or with their ruin end ;
But root out all their guilty race, and to their seed extend.
11 For all their thoughts are set on ill, their hearts on malice bent ;
But thou with watchful care didst still the ill effects prevent.
12 In vain by shameful flight they'll try to 'scape thy dreadful might,
While thy swift darts shall faster fly, and gall them in their flight.
13 Thus, Lord, thy wondrous strength dis-
close, and thus exalt thy fame ;
Whilst we glad songs of praise compose to thy almighty name.

## PSALM XXII.

1 My God, my God, why leav'st thou me, when I with anguish faint
O ! why so far from me remov'd, and from my loud complaint ?
2 All day, but all the day unheard, to thee do I complain ;
With cries implore relief all night, but cry all night in vain.
3 Yet thou art still the righteous Judge of innocence oppress'd ;
And therefore Israel's praises are of right to thee address'd.
4, 5 On thee our ancestors rely'd, and thy deliv'rance found ;
With pious confidence they pray'd, and with success were crown'd.
6 But I am treated like a worm, like none of human birth :
Not only by the great revil'd, but made the rabble's mirth.

7 With laughter all the gazing crowd my agonies survey ;
They shoot the lip, they shake the head, and thus, deriding, say :
8 " In God he trusted, boasting oft, that he was heav'n's delight :
" Let God come down to save him now, and own his favourite."

PART THE SECOND.

9 Thou mad'st my mother's teeming womb a living offspring bear ;
When but a suckling at the breast, I was thy early care.
10 Thou, guardian-like, didst shield from wrongs my helpless infant days ;
And since hast been my God and guide, through life's bewilder'd ways.
11 Withdraw not then so far from me, when trouble is so nigh ;
O, send me help ! thy help ! on which I only can rely.
12 High-pamper'd bulls, a frowning herd, from Basan's forest met,
With strength proportion'd to their rage, have me around beset.
13 They gape on me, and every mouth a yawning grave appears ;
The desert lion's savage roar less dreadful is than theirs.

PART THE THIRD.

14 My blood like water spill'd, my joints are rack'd and out of frame ;
My heart dissolves within my breast, like wax before the flame.
15 My strength like potter's earth is parch'd, my tongue cleaves to my jaws ;
And to the silent shades of death my fainting soul withdraws.
16 Like blood-hounds, to surround me, they in pack'd assemblies meet :
They pierc'd my inoffensive hands, they pierc'd my harmless feet.
17 My body's rack'd, till all my bones distinctly may be told ;
Yet such a spectacle of woe, as pastime they behold.
18 As spoil, my garments they divide, lots for my vesture cast :
19 Therefore approach, O Lord, my strength, and to my succour haste.
20 From their sharp swords protect thou me, of all but life bereft !
Nor let my darling in the pow'r of cruel dogs be left.
21 To save me from the lion's jaws, thy present succour send ;
As once, from goring unicorns, thou didst my life defend.
22 Then to my brethren I'll declare the triumphs of thy name ;
In presence of assembled saints thy glory thus proclaim ;
23 " Ye worshippers of Jacob's God, all you of Israel's line,
" O praise the Lord, and to your praise sincere obedience join.
24 " He ne'er disdain'd on low distress to cast a gracious eye,
" Nor turn'd from poverty his face, but heard its humble cry."

PART THE FOURTH.

25 Thus in thy sacred courts will I my cheerful thanks express ;
In presence of thy saints perform the vows of my distress
26 The meek companions of my grief shall find my table spread ;
And all that seek the Lord, shall be with joys immortal fed.
27 Then shall the glad converted world to God their homage pay ;
And scattered nations of the earth one sov'reign Lord obey.
28 'Tis his supreme prerogative o'er subject kings to reign ;
'Tis just that he should rule the world, who does the world sustain.
29 The rich, who are with plenty fed, his bounty must confess :
The sons of want, by him reliev'd, their gen'rous patron bless.
With humble worship to his throne they all for aid resort :
That pow'r which first their beings gave, can only them support.
30, 31 Then shall a chosen spotless race, devoted to his name,
To their admiring heirs, his truth and glorious acts proclaim.

## PSALM XXIII.

1 The Lord himself, the mighty Lord, vouchsafes to be my guide ;
The Shepherd by whose constant care my wants are all supply'd.
2 In tender grass he makes me feed, and gently there repose ;
Then leads me to cool shades, and where refreshing water flows.

3 He does my wand'ring soul reclaim,
Instruct with humble zeal to walk
4 I pass the gloomy vale of death,
For there his aiding rod and staff
5 In presence of my spiteful foes
He crowns my cup with cheerful wine,
6 Since God doth thus his wondrous love
That life to him I will devote,

and, to his endless praise,
in his most righteous ways.
from fear and danger free;
defend and comfort me
he does my table spread;
with oil anoints my head.
through all my life extend;
and in his temple spend.

## PSALM XXIV.

1 THIS spacious earth is all the Lord's,
The world, and they that dwell therein,
2 He fram'd and fix'd it on the seas,
Upon inconstant floods hath made
3 But for himself, this Lord of all
O who shall to that sacred hill
4 The man whose hands and heart are pure,
Who honest poverty prefers
5 This, this is he, on whom the Lord
Whom God his Saviour shall vouchsafe
6 Such is the race of saints, by whom
And such the proselytes that seek
7 Erect your heads, eternal gates;
The King of glory: see! he comes
8 Who is the King of glory? who?
In battle mighty, o'er his foes
9 Erect your heads, ye gates; unfold,
The King of glory; see! he comes
10 Who is the King of glory? who?
Of glory he alone is King,

the Lord her fulness is;
by sov'reign right are his.
and his almighty hand
the stable fabric stand.
one chosen seat design'd:
desir'd admittance find?
whose thoughts from pride are free;
to gainful perjury.
shall show'r his blessings down;
with righteousness to crown.
the sacred courts are trod;
the face of Jacob's God.
unfold, to entertain
with his celestial train.
the Lord for strength renown'd:
eternal victor crown'd.
in state to entertain
with all his shining train.
the Lord of hosts renown'd:
who is with glory crown'd.

## PSALM XXV.

1, 2 To God, in whom I trust,
O! let me not be put to shame,
3 Those who on thee rely,
Be that the shameful lot of such
4, 5 To me thy truth impart,
For thou art he that brings me help;
6 Thy mercies and thy love,
And graciously continue still,
7 Let all my youthful crimes
And for thy wondrous goodness' sake,
8 His mercy and his truth
In bringing wand'ring sinners home,
9 He those in justice guides,
And in his sacred paths shall lead
10 Through all the ways of God
To such as with religious hearts

I lift my heart and voice:
nor let my foes rejoice.
let no disgrace attend:
as wilfully offend.
and lead me in thy way:
on thee I wait all day.
O Lord recal to mind;
as thou wert ever, kind.
be blotted out by thee;
in mercy think on me.
the righteous Lord displays,
and teaching them his ways.
who his direction seek;
the humble and the meek.
both truth and mercy shine,
to his blest will incline.

### PART THE SECOND.

11 SINCE mercy is the grace
Forgive my heinous sin, O Lord,
12 Whoe'er with humble fear
Shall find the Lord a faithful guide
13 His quiet soul with peace
And by his num'rous race the land
14 For God to all his saints
And does his gracious cov'nant write
15 To him I lift my eyes,
Who breaks the strong and treach'rous snare
16 Oh! turn, and all my griefs,

that most exalts thy fame,
and so advance thy name.
to God his duty pays,
in all his righteous ways.
shall be for ever bless'd;
successively possess'd.
his sacred will imparts,
in their obedient hearts.
and wait his timely aid,

which for my feet was laid,
in mercy, Lord, redress;

For I am compass'd round with woes, and plung'd in deep distress.
17 The sorrows of my heart to mighty sums increase;
Oh, from this dark and dismal state my troubled soul release!
18 Do thou with tender eyes my sad affliction see;
Acquit me, Lord, and from my guilt entirely set me free.
19 Consider, Lord, my foes, how vast their numbers grow!
What lawless force and rage they use, what boundless hate they show!
20 Protect, and set my soul from their fierce malice free;
Nor let me be asham'd, who place my stedfast trust in thee.
21 Let all my righteous acts to full perfection rise,
Because my firm and constant hope on thee alone relies.
22 To Israel's chosen race continue ever kind;
And, in the midst of all their wants, let them thy succour find.

## PSALM XXVI.

1 JUDGE me, O Lord, for I the paths of righteousness have trod:
I cannot fail, who all my trust repose on thee, my God.
2, 3 Prove thou my heart, whose innocence will shine the more 'tis try'd;
For I have kept thy grace in view, and made thy truth my guide.
4 I never for companions took the idle or profane;
No hypocrite, with all his arts, could e'er my friendship gain.
5 I hate the busy plotting crew who make distracted times;
And shun their wicked company, as I avoid their crimes.
6 I'll wash my hands in innocence, and bring a heart so pure,
That when thy altar I approach, my welcome shall secure.
7, 8 My thanks I'll publish there, and tell how thy renown excels:
That seat affords me most delight in which thy honour dwells.
9 Pass not on me the sinners' doom, who murder make their trade;
10 Who others' rites by secret bribes, or open force, invade.
11 But I will walk in paths of truth, and innocence pursue:
Protect me, therefore, and to me thy mercies, Lord, renew.
12 In spite of all assaulting foes, I still maintain my ground:
And shall survive among thy saints, thy praises to resound.

## PSALM XXVII.

1 WHOM should I fear, since God to me is saving health and light?
Since strongly he my life supports, what can my soul affright?
2 With fierce intent, my flesh to tear, when foes beset me round,
They stumbled, and their lofty crests were made to strike the ground.
3 Through him, my heart, undaunted, dares with num'rous hosts to cope:
Through him, in doubtful straits of war, for good success I hope
4 Henceforth within his house to dwell I earnestly desire,
His wondrous beauty there to view, and his blest will inquire.
5 For there may I with comfort rest, in times of deep distress,
And safe, as on a rock, abide, in that secure recess;
6 Whilst God o'er all my haughty foes my lofty head shall raise,
And I my joyful tribute bring, with grateful songs of praise.

### PART THE SECOND.

7 CONTINUE, Lord, to hear my voice, whene'er to thee I cry;
In mercy my complaints receive, nor my request deny.
8 When us to seek thy glorious face thou kindly dost advise;
"Thy glorious face I'll always seek," my grateful heart replies.
9 Then hide not thou thy face, O Lord, nor me in wrath reject;
My God and Saviour, leave not him thou didst so oft protect.
10 Tho' all my friends and nearest kin, their helpless charge forsake,
Yet thou, whose love excels them all, wilt care and pity take.
11 Instruct me in thy paths, O Lord; my ways directly guide;
Lest envious men, who watch my steps, should see me tread aside.
12 Lord, disappoint my cruel foes, defeat their ill desire,
Whose lying lips, and bloody hands, against my peace conspire.
13 I trusted that my future life should with thy love be crown'd;

Or else my fainting soul had sunk with sorrow compass'd round
14 God's time with patient faith expect, and he'll inspire thy breast
With inward strength; do thou thy part, and leave to him the rest.

## PSALM XXVIII.

1 O Lord, my Rock, to thee I cry, in sighs consume my breath;
O! answer; or I shall become like those that sleep in death.
2 Regard my supplication, Lord, the cries that I repeat,
With weeping eyes, and lifted hands, before thy mercy-seat.
3 Let me escape the sinners' doom who make a trade of ill,
And ever speak the person fair, whose blood they mean to spill.
4 According to their crimes' extent let justice have its course:
Relentless be to them, as they have sinn'd without remorse.
5 Since they the works of God despise, nor will his grace adore;
His wrath shall utterly destroy and build them up no more.
6 But I, with due acknowledgment, his praises will resound
From whom the cries of my distress a gracious answer found
7 My heart its confidence repos'd in God, my strength and shield;
In him I trusted, and return'd triumphant from the field:
As he hath made my joys complete, 'tis just that I should raise
The cheerful tribute of my thanks, and thus resound his praise:
8 "His aiding pow'r supports the troops, that my just cause maintain:
"'Twas he advanc'd me to the throne, 'tis he secures my reign."
9 Preserve thy chosen, and proceed thine heritage to bless;
With plenty prosper them in peace; in battle, with success.

## PSALM XXIX.

1 Ye princes, that in might excel, your grateful sacrifice prepare;
God's glorious actions loudly tell, his wondrous pow'r to all declare.
2 To his great name fresh altars raise; devoutly due respect afford;
Him in his holy temple praise where he's with solemn state ador'd.
3 'Tis he, that with amazing noise, the wat'ry clouds in sunder breaks
The ocean trembles at his voice, when he from heav'n in thunder speaks.
4 5 How full of pow'r his voice appears! with what majestic terror crown'd!
Which from the roots tall cedars tears, and strews their scatter'd branches round.
6 They, and the hills on which they grow, are sometimes hurried far away;
And leap like hinds that bounding go, or unicorns in youthful play.
7, 8 When God in thunder loudly speaks, and scatter'd flames of lightning sends,
The forest nods, the desert quakes, and stubborn Kadesh lowly bends.
9 He makes the hinds to cast their young, and lays the beasts' dark coverts bare;
While those that to his courts belong securely sing his praises there.
10, 11 God rules the angry floods on high; his boundless sway shall never cease;
His saints with strength he will supply, and bless his own with constant peace.

## PSALM XXX.

1 I'll celebrate thy praises, Lord, who didst thy pow'r employ
To raise my drooping head, and check my foes' insulting joy.
2, 3 In my distress I cry'd to thee, who kindly didst relieve,
And from the grave's expecting jaws my hopeless life retrieve.
4 Thus to his courts, ye saints of his, with songs of praise repair;
With me commemorate his truth, and providential care.
5 His wrath has but a moment's reign, his favour no decay;
Your night of grief is recompens'd with joy's returning day.
6 But I, in prosp'rous days, presum'd; no sudden change I fear'd,
Whilst in my sunshine of success no low'ring cloud appear'd.
7 But soon I found thy favour, Lord, my empire's only trust;
For when thou hid'st thy face, I saw, my honour laid in dust.
8 Then, as I vainly had presum'd, my error I confess'd:
And thus with supplicating voice thy mercy's throne address'd
9 "What profit is there in my blood, congeal'd in death's cold night?
"Can silent ashes speak thy praise, thy wondrous truth recite?
10 "Hear me, O Lord; in mercy hear; thy wonted aid extend;

"Do thou send help, on whom alone I can for help depend."
11 'Tis done! Thou hast my mournful scene to songs and dances turn'd;
Invested me in robes of state, who late in sackcloth mourn'd.
12 Exalted thus, I'll gladly sing thy praise in grateful verse;
And, as thy favours endless are, thy endless praise rehearse.

## PSALM XXXI

1 DEFEND me, Lord, from shame, for still I trust in thee:
As just and righteous is thy name, from danger set me free.
2 Bow down thy gracious ear, and speedy succour send;
Do thou my stedfast rock appear, to shelter and defend.
3 Since thou, when foes oppress, my rock and fortress art
To guide me forth from this distress thy wonted help impart.
4 Release me from the snare, which they have closely laid;
Since I, O God, my strength, repair to thee alone for aid.
5 To thee, the God of truth my life, and all that's mine,
(For thou preserv'dst me from my youth) I willingly resign.
6 All vain designs I hate of those that trust in lies:
And still my soul, in ev'ry state, to God for succour flies.

### PART THE SECOND.

7 THOSE mercies thou hast shown, I'll cheerfully express;
For thou hast seen my straits, and known my soul in deep distress.
8 When Keilah's treach'rous race did all my strength inclose,
Thou gav'st my feet a larger space to shun my watchful foes
9 Thy mercy, Lord, display, and hear my just complaint;
For both my soul and flesh decay with grief and hunger faint.
10 Sad thoughts my life oppress; my years are spent in groans;
My sins have made my strength decrease, and ev'n consum'd my bones.
11 My foes my suff'rings mock'd: my neighbours did upbraid:
My friends, at sight of me, were shock'd, and fled as men dismay'd.
12 Forsook by all am I, as dead and out of mind;
And like a shatter'd vessel lie. whose parts can ne'er be join'd.
13 Yet sland'rous words they speak, and seem my pow'r to dread;
Whilst they together counsel take my guiltless blood to shed
14 But still my stedfast trust I on thy help repose
That thou, my God, art good and just, my soul with comfort knows.

### PART THE THIRD.

15 WHATE ER events betide thy wisdom times them all:
Then, Lord, thy servant safely hide from those that seek his fall.
16 The brightness of thy face to me, O Lord, disclose;
And, as thy mercies still increase, preserve me from my foes.
17 Me from dishonour save, who still have call'd on thee;
Let that, and silence in the grave, the sinner's portion be.
18 Do thou their tongues restrain, whose breath in lies is spent;
Who false reports, with proud disdain against the righteous vent.
19 How great thy mercies are to such as fear thy name!
Which thou, for those that trust thy care, dost to the world proclaim!
20 Thou keep'st them in thy sight from proud oppressors free:
From tongues that do in strife delight they are preserv'd by thee.
21 With glory and renown God's name be ever bless'd:
Whose love, in Keilah's well-fenc'd town, was wondrously express'd!
22 I said, in hasty flight, "I'm banish'd from thine eyes!"
Yet still thou keep'st me in thy sight, and heard'st my earnest cries.
23 O! all ye saints, the Lord with eager love pursue;
Who to the just will help afford, and give the proud their due.
24 Ye that on God rely, courageously proceed:
For he will still your hearts supply with strength in time of need.

# PSALMS XXXII. XXXIII. XXXIV.

## PSALM XXXII.

1 He's bless'd, whose sins have pardon gain'd, no more in judgment to appear;
2 Whose guilt remission has obtain'd, and whose repentance is sincere.
3 While I conceal'd the fretting sore, my bones consum'd without relief;
All day did I with anguish roar; but no complaints asswaged my grief.
4 Heavy on me thy hand remain'd, by day and night alike distress'd,
Till quite of vital moisture drain'd, like land with summer's drought oppress'd.
5 No sooner I my wound disclos'd, the guilt that tortur'd me within,
But thy forgiveness interpos'd and mercy's healing balm pour'd in.
6 True penitents shall thus succeed, who seek thee whilst thou may's't be found,
And, from the common deluge freed, shall see remorseless sinners drown'd.
7 Thy favour, Lord, in all distress, my tow'r of refuge I must own:
Thou shalt my haughty foes suppress and me with songs of triumph crown.
8 In my instruction then confide, you that would truth's safe path descry
Your progress I'll securely guide, and keep you in my watchful eye.
9 Submit yourselves to wisdom's rule, like men that reason have attain'd;
Not like th' ungovern'd horse or mule, whose fury must be curb'd and rein'd.
10 Sorrows on sorrows multiply'd the harden'd sinner shall confound:
But them, who in his truth confide, blessings of mercy shall surround.
11 His saints, that have perform'd his laws, their life in triumph shall employ:
Let them (as they alone have cause) in grateful raptures shout for joy.

## PSALM XXXIII.

1 Let all the just to God, with joy, their cheerful voices raise;
For well the righteous it becomes to sing glad songs of praise.
2, 3 Let harps, and psalteries, and lutes, in joyful concert meet;
And new-made songs of loud applause the harmony complete.
4, 5 For faithful is the word of God; his works with truth abound;
He justice loves; and all the earth is with his goodness crown'd.
6 By his almighty word, at first, heav'n's glorious arch was rear'd;
And all the beauteous hosts of light at his command appear'd.
7 The swelling floods together roll'd, he makes in heaps to lie;
And lays, as in a store-house safe, the wat'ry treasures by.
8, 9 Let earth and all that dwell therein, before him trembling stand;
For, when he spake the word, 'twas made; 'twas fix'd at his command.
10 He, when the heathen closely plot, their counsels undermines:
His wisdom ineffectual makes the people's rash designs.
11 Whate'er the mighty Lord decrees shall stand for ever sure
The settled purpose of his heart to ages shall endure.

### PART THE SECOND.

12 How happy then are they, to whom the Lord for God is known!
Whom He, from all the world besides, has chosen for his own.
13, 14, 15 He all the nations of the earth from heav'n, his throne, survey'd;
He saw their works, and view'd their thoughts, by him their hearts were made.
16, 17 No king is safe by num'rous hosts; their strength the strong deceives;
No manag'd horse, by force or speed, his warlike rider saves.
18, 19 'Tis God, who those that trust in him beholds with gracious eyes;
He frees their soul from death; their want in time of dearth supplies.
20, 21 Our souls on God with patience wait; our help and shield is He;
Then, Lord, let still our hearts rejoice, because we trust in thee.
22 The riches of thy mercy, Lord, do thou to us extend;
Since we, for all we want or wish, on thee alone depend.

## PSALM XXXIV.

1 Thro' all the changing scenes of life, in trouble and in joy,
The praises of my God shall still my heart and tongue employ.
2 Of his deliv'rance I will boast, till all that are distress'd,
From my example comfort take, and charm their griefs to rest.

## PSALM XXXV.

3 O! magnify the Lord with me, with me exalt his name:
4 When in distress to him I call'd, he to my rescue came.
5 Their drooping hearts were soon refresh'd, who look'd to him for aid
Desir'd success in ev'ry face a cheerful air display'd.
6 "Behold, (say they) behold the man whom providence reliev'd;
"So dang'rously with woes beset, so wondrously retriev'd!"
7 The hosts of God encamp around the dwellings of the just.
Deliv'rance he affords to all who on his succour trust.
8 O! make but trial of his love, experience will decide
How blest they are, and only they, who in his truth confide.
9 Fear him, ye saints; and you will then have nothing else to fear:
Make you his service your delight, he'll make your wants his care.
10 While hungry lions lack their prey, the Lord will food provide
For such as put their trust in him, and see their needs supply'd.

PART THE SECOND.

11 APPROACH, ye piously dispos'd, and my instruction hear:
I'll teach you the true discipline of his religious fear.
12 Let him who length of life desires, and prosp'rous days would see,
13 From sland'ring language keep his tongue, his lips from falsehood free.
14 The crooked paths of vice decline, and virtue's ways pursue;
Establish peace, where 'tis begun; and, where 'tis lost, renew
15 The Lord from heav'n beholds the just with favourable eyes;
And, when distress'd, his gracious ear is open to their cries;
16 But turns his wrathful look on those whom mercy can't reclaim,
To cut them off, and from the earth blot out their hated name.
17 Deliv'rance to his saints he gives, when his relief they crave:
18 He's nigh to heal the broken heart, and contrite spirit save.
19 The wicked oft, but still in vain, against the just conspire;
20 For under their affliction's weight: he keeps their bones entire.
21 The wicked from their wicked arts, their ruin shall derive;
Whilst righteous men, whom they detest, shall them and theirs survive.
22 For God preserves the souls of those who on his truth depend;
To them and their posterity, his blessings shall descend.

## PSALM XXXV.

1 AGAINST all those that strive with me, O Lord, assert my right;
With such as war unjustly wage do thou my battles fight.
2 Thy buckler take, and bind thy shield upon thy warlike arm:
Stand up, my God, in my defence: and keep me safe from harm.
3 Bring forth thy spear; and stop their course, that haste my blood to spill;
Say to my soul, "I am thy health, and will preserve thee still."
4 Let them with shame be cover'd o'er, who my destruction sought;
And such as did my harm devise, be to confusion brought.
5 Then shall they fly, dispers'd like chaff before the driving wind;
God's vengeful minister of wrath shall follow close behind.
6 And when thro' dark and slipp'ry ways they strive his rage to shun,
His vengeful ministers of wrath shall goad them as they run.
7 Since, unprovok'd by any wrong, they hid their treach'rous snare;
And for my harmless soul a pit did without cause prepare;
8 Surpris'd by mischiefs unforeseen, by their own arts betray'd,
Their feet shall fall into the net, which they for me have laid:
9 Whilst my glad soul shall God's great name for this deliv'rance bless,
And by his saving health secur'd, its grateful joy express;
10 My very bones shall say, "O Lord, who can compare with thee!
"Who sett'st the poor and helpless man from strong oppressors free."

PART THE SECOND.

11 FALSE witnesses, with forg'd complaints, against my truth combin'd
And to my charge such things they laid as I had ne'er design'd.
12 The good which I to them had done with evil they repaid;
And did by malice undeserv'd my harmless life invade.

13 But as for me, when they were sick, I still in sackcloth mourn'd;
I pray'd and fasted, and my pray'r to my own breast return'd.
14 Had they my friends or brethren been, I could have done no more;
Nor with more decent signs of grief a mother's loss deplore.
15 How different did their carriage prove in times of my distress;
When they, in crowds together met, did savage joy express.
The rabble too, in num'rous throngs, by their example came;
And ceas'd not, with reviling words, to wound my spotless fame.
16 Scoffers, that noble tables haunt, and earn their bread with lies,
Did gnash their teeth, and sland'ring jests maliciously devise.
17 But, Lord, how long wilt thou look on? on my behalf appear;
And save my guiltless soul, which they, like rav'ning beasts, would tear

PART THE THIRD.

18 So I, before the list'ning world, shall grateful thanks express;
And, where the great assembly meets, thy name with praises bless.
19 Lord, suffer not my causeless foes, who me unjustly hate,
With open joy, or secret signs, to mock my sad estate
20 For they, with hearts averse to peace, industriously devise
Against the men of quiet minds to forge malicious lies.
21 Nor with these private arts content, aloud they vent their spite;
And say, "At last we found him out, he did it in our sight."
22 But thou, who dost both them and me with righteous eyes survey,
Assert my innocence, O Lord, and keep not far away.
23 Stir up thyself in my behalf; to judgment, Lord, awake;
Thy righteous servant's cause, O God, to thy decision take.
24 Lord, as my heart has upright been, let me thy justice find:
Nor let my cruel foes obtain the triumphs they design'd.
25 O let them not amongst themselves in boasting language say,
"At length our wishes are complete; at last he's made our prey."
26 Let such as in my harm rejoic'd for shame their faces hide;
And foul dishonour wait on those that proudly me defy'd.
27 Whilst they with cheerful voices shout, who my just cause befriend;
And bless the Lord, who loves to make success his saints attend.
28 So shall my tongue thy judgments sing, inspir'd with grateful joy;
And cheerful hymns in praise of thee shall all my days employ.

## PSALM XXXVI.

1 My crafty foe with flatt'ring art his wicked purpose would disguise,
But reason whispers to my heart, no fear of God's before his eyes.
2 He soothes himself, retir'd from sight, secure he thinks his treach'rous game;
Till his dark plots, expos'd to light, their false contriver brand with shame.
3 In deeds he is my foe confess'd, whilst with his tongue he speaks me fair;
True wisdom's banish'd from his breast; and vice has sole dominion there.
4 His wakeful malice spends the night in forging his accurs'd designs;
His obstinate, ungen'rous spite no execrable means declines.
5 But, Lord, thy mercy, my sure hope, the highest orb of heav'n transcends;
Thy sacred truth's unmeasur'd scope beyond the spreading sky extends:
6 Thy justice, like the hills remains; unfathom'd depths thy judgments are
Thy providence the world sustains; the whole creation is thy care.
7 Since of thy goodness all partake, with what assurance should the just
Thy shelt'ring wings their refuge make, and saints to thy protection trust!
8 Such guests shall to thy courts be led to banquet on thy love's repast
And drink, as from a fountain's head, of joys that shall for ever last.
9 With thee the springs of life remain; thy presence is eternal day:
10 O! let thy saints thy favour gain; to upright hearts thy truth display.
11 Whilst pride's insulting foot would spurn and wicked hands my life surprise;
12 Their mischiefs on themselves return; down, down they're fall'n, no more to rise.

## PSALM XXXVII.

1 Though wicked men grow rich or great, yet let not their successful state
Thy anger or thy envy raise:

# PSALM XXXVII.

2 For they, cut down, like tender grass, or, like young flow'rs, away shall pass,
Whose blooming beauty soon decays.
3 Depend on God, and him obey; so thou within the land shalt stay;
Secure from danger and from want;
4 Make his commands thy chief delight; and he, thy duty to requite,
Shall all thy earnest wishes grant.
5 In all thy ways trust thou the Lord, and he will needful help afford
To perfect ev'ry just design;
6 He'll make, like light, serene and clear, thy clouded innocence appear,
And as a mid-day sun to shine.
7 With quiet mind on God depend, and patiently for him attend;
Nor let thy anger fondly rise,
Though wicked men with wealth abound, and with success the plots are crown'd,
Which they maliciously devise:
8 From anger cease, and wrath forsake; let no ungovern'd passion make
Thy wav'ring heart espouse their crime.
9 For God shall sinful men destroy: whilst only they the land enjoy
Who trust on him, and wait his time.
10 How soon shall wicked men decay! their place shall vanish quite away,
Nor by the strictest search be found;
11 Whilst humble souls possess the earth, rejoicing still with godly mirth,
With peace and plenty always crown'd.

PART THE SECOND.

12 While sinful crowds, with false design, against the righteous few combine,
And gnash their teeth and threat'ning stand:
13 God shall their empty plots deride, and laugh at their defeated pride:
He sees their ruin near at hand.
14 They draw the sword, and bend the bow, the poor and needy to o'erthrow,
And men of upright lives to slay:
15 But their strong bow shall soon be broke, their sharpen'd weapon's mortal stroke
Thro' their own hearts shall force its way.
16 A little with God's favour bless'd, that's by one righteous man possess'd,
The wealth of many bad excels:
17 For God supports the just man's cause, but as for those that break his laws,
Their unsuccessful pow'r he quells.
18 His constant care the upright guides, and over all their life presides;
Their portion shall for ever last:
19 They, when distress o'erwhelms the earth, shall be unmov'd, and ev'n in dearth
The happy fruits of plenty taste.
20 Not so, the wicked man, and those who proudly dare God's will oppose;
Destruction is their hapless share:
Like fat of lambs, their hopes and they shall in an instant melt away,
And vanish into smoke and air.

PART THE THIRD.

21 Whilst sinners, brought to sad decay, still borrow on, and never pay,
The just have will and pow'r to give:
22 For such as God vouchsafes to bless, shall peaceably the earth possess,
And those he curses shall not live.
23 The good man's way is God's delight; he orders all the steps aright
Of him that moves by his command;
24 Though he sometimes may be distress'd, yet shall he ne'er be quite oppress'd;
For God upholds him with his hand.
25 From my first youth, till age prevail'd, I never saw the righteous fail'd,
Or want o'ertake his num'rous race;
26 Because compassion fill'd his heart, and he did cheerfully impart,
God made his offspring's wealth increase.
27 With caution shun each wicked deed; in virtue's ways with zeal proceed,
And so prolong your happy days:
28 For God, who judgment loves, does still preserve his saints secure from ill,
While soon the wicked race decays.
29, 30, 31 The upright shall possess the land, his portion shall for ages stand;
His mouth with wisdom is supply'd;

# PSALM XXXVIII.

His tongue by rules of judgment moves, his heart the law of God approves;
Therefore his footsteps never slide.

PART THE FOURTH.

32 In wait the watchful sinner lies, in vain the righteous to surprise,
In vain his ruin does decree:
33 God will not him defenceless leave, to his revenge expos'd, but save;
And, when he's sentenc'd, set him free.
34 Wait still on God; keep his command; and thou, exalted in the land,
Thy blest possession ne'er shall quit:
The wicked soon destroy'd shall be, and at his dismal tragedy
Thou shalt a safe spectator sit.
35 The wicked I in power have seen, and, like a bay-tree, fresh and green,
That spreads its pleasant branches round.
36 But he was gone as swift as thought; and, tho' in ev'ry place I sought,
No sign or track of him I found.
37 Observe the perfect man with care, and mark all such as upright are;
Their roughest days in peace shall end:
38 While on the latter end of those, who dare God's sacred will oppose,
A common ruin shall attend.
39 God to the just will aid afford; their only safeguard is the Lord;
Their strength in time of need is he:
40 Because on him they still depend, the Lord will timely succour send,
And from the wicked set them free.

## PSALM XXXVIII.

1 Thy chast'ning wrath, O Lord, restrain, tho' I deserve it all;
Nor let at once on me the storm of thy displeasure fall
2 In ev'ry wretched part of me thy arrows deep remain;
Thy heavy hand's afflicting weight I can no more sustain.
3 My flesh is one continued wound, thy wrath so fiercely glows;
Betwixt my punishment and guilt my bones have no repose.
4 My sins, which to a deluge swell, my sinking head o'erflows;
And for my feeble strength to bear too vast a burden grow.
5 Stench and corruption fill my wounds; my folly's just return:
6 With trouble I an warp'd and bow'd, and all day long I mourn.
7 A loath'd disease afflicts my loins, infecting ev'ry part;
8 With sickness worn I groan and roar through anguish of my heart.

PART THE SECOND.

9 But, Lord, before thy searching eyes all my desires appear:
And sure my groans have been too loud, not to have reach'd thine ear.
10 My heart's oppress'd, my strength decay'd, my eyes depriv'd of light:
11 Friends, lovers, kinsmen, gaze aloof on such a dismal sight.
12 Meanwhile the foes that seek my life their snares to take me set;
Vent slanders, and contrive all day to forge some new deceit.
13 But I, as if both deaf and dumb, nor heard, nor once reply'd;
14 Quite deaf and dumb, like one whose tongue with conscious guilt is ty'd.
15 For, Lord, to thee I do appeal my innocence to clear;
Assur'd that thou, the righteous God, my injur'd cause wilt hear.
16 "Hear me, said I, lest my proud foes a spiteful joy display;
"Insulting, if they see my foot but once to go astray."
17 And, with continual grief oppress'd, to sink I now begin:
18 To thee, O Lord, I will confess, to thee bewail my sin.
19 But, whilst I languish, my proud foes their strength and vigor boast;
And they who hate me without cause are grown a dreadful host.
20 Ev'n they, whom I oblig'd, return my kindness with despite;
And are my enemies, because I choose the path that's right.
21 Forsake me not, O Lord, my God, nor far from me depart;
22 Make haste to my relief, O thou, who my salvation art

# PSALMS XXXIX. XL.

## PSALM XXXIX.

1 Resolv'd to watch o'er all my ways, I kept my tongue in awe;
I curb'd my hasty words, when I the wicked prosp'rous saw.
2 Like one that's dumb, I silent stood, and did my tongue refrain
From good discourse; but that restraint increas'd my inward pain.
3 My heart did glow, which working thoughts did hot and restless make;
And warm reflections fann'd the fire, till thus at length I spake:
4 Lord, let me know my term of days, how soon my life will end:
The num'rous train of ills disclose, which this frail state attend.
5 My life, thou know'st, is but a span, a cipher sums my years;
And ev'ry man, in best estate, but vanity appears.
6 Man, like a shadow, vainly walks, with fruitless cares oppress'd,
He heaps up wealth, but cannot tell by whom 'twill be possess'd.
7 Why should I then on worthless toys with anxious care attend?
On thee alone my stedfast hope shall ever, Lord, depend.
8, 9 Forgive my sins; nor let me scorn'd by foolish sinners be;
For I was dumb, and murmur'd not, because 'twas done by thee.
10 The dreadful burden of thy wrath in mercy soon remove;
Lest my frail flesh too weak to bear the heavy load should prove
11 For when thou chasten'st man for sin, thou mak'st his beauty fade,
So vain a thing is he!) like cloth by fretting moths decay'd.
12 Lord, hear my cry, accept my tears, and listen to my pray'r,
Who sojourn like a stranger here, as all my fathers were.
13 O! spare me yet a little time; my wasted strength restore,
Before I vanish quite from hence, and shall be seen no more.

## PSALM XL.

1 I waited meekly for the Lord, till he vouchsaf'd a kind reply;
Who did his gracious ear afford, and heard from heav'n my humble cry.
2 He took me from the dismal pit, when founder'd deep in miry clay;
On solid ground he plac'd my feet, and suffer'd not my steps to stray.
3 The wonders he for me has wrought shall fill my mouth with songs of praise;
And others, to his worship brought, to hopes of like deliv'rance raise.
4 For blessings shall that man reward, who on th' almighty Lord relies;
Who treats the proud with disregard, and hates the hypocrite's disguise.
5 Who can the wondrous works recount, which thou, O God, for us hast wrought?
The treasures of thy love surmount the pow'r of numbers, speech, and thought.
6 I've learnt, that thou hast not desir'd off'rings and sacrifice alone;
Nor blood of guiltless beasts requir'd for man's transgressions to atone.
7 I therefore come—come to fulfil the oracles thy books impart:
8 'Tis my delight to do thy will; thy law is written in my heart

### PART THE SECOND.

9 In full assemblies I have told thy truth and righteousness at large;
Nor did, thou know'st, my lips withhold from utt'ring what thou gav'st in charge.
10 Nor kept within my breast confin'd thy faithfulness and saving grace:
But preach'd thy love, for all design'd, that all might that and truth embrace.
11 Then let those mercies I declar'd to others, Lord, extend to me:
Thy loving-kindness my reward, thy truth my safe protection be.
12 For I with troubles am distress'd, too vast and numberless to bear;
Nor less with loads of guilt oppress'd, that plunge and sink me to despair.
As soon, alas! I may recount the hairs on this afflicted head;
My vanquish'd courage they surmount, and fill my drooping soul with dread.

### PART THE THIRD.

13 But, Lord, to my relief draw near; for never was more pressing need;
In my deliv'rance, Lord, appear, and add to that deliv'rance speed.
14 Confusion on their heads return, who to destroy my soul combine;
Let them defeated, blush and mourn, ensnar'd in their own vile design.
15 Their doom let desolation be, with shame their malice be repaid,

Who mock'd my confidence in thee, and sport of my affliction made ·
16 While they who humbly seek thy face to joyful triumphs shall be rais'd ;
And all who prize thy saving grace with me resound, The Lord be prais'd.
17 Thus, wretched tho' I am and poor, of me th' almighty Lord takes care ;
Thou God, who only can'st restore, to my relief with speed repair.

## PSALM XLI.

1 HAPPY the man, whose tender care relieves the poor distress'd ;
When troubles compass him around, the Lord shall give him rest.
2 The Lord his life, with blessings crown'd, in safety shall prolong ;
And disappoint the will of those that seek to do him wrong.
3 If he in languishing estate, oppress'd with sickness lie ;
The Lord will easy make his bed, and inward strength supply.
4 Secure of this, to thee, my God, I thus my pray'r address'd :
"Lord, for thy mercy, heal my soul, tho' I have much transgress'd."
5 My cruel foes, with sland'rous words, attempt to wound my fame :
"When shall he die," say they, "and men forget his very name."
6 Suppose they formal visits make, 'tis all but empty shew
They gather mischief in their hearts, and vent it where they go.
7, 8 With private whispers, such as these, to hurt me they devise :
" A sore disease afflicts him now, he's fall'n no more to rise."
9 My own familiar bosom friend, on whom I most rely'd
Has me, whose daily guest he was, with open scorn defy'd.
10 But thou my sad and wretched state, in mercy, Lord, regard
And raise me up, that all their crimes, may meet their just reward.
11 By this, I know, thy gracious ear is open when I call ;
Because thou suffer'st not my foes to triumph in my fall.
12 Thy tender care secures my life from danger and disgrace ;
And thou vouchsaf'st to set me still before thy glorious face.
13 Let therefore Israel's Lord and God from age to age be bless'd
And all the people's glad applause with loud amens express'd.

## PSALM XLII

1 As pants the hart for cooling streams, when heated in the chace ;
So longs my soul, O God, for thee, and thy refreshing grace.
2 For thee, my God, the living God, my thirsty soul doth pine :
O ! when shall I behold thy face, thou Majesty divine ?
3 Tears are my constant food, while thus insulting foes upbraid :
" Deluded wretch ! where's now thy God ? and where his promis'd aid ?"
4 I sigh whene'er my musing thoughts those happy days present,
When I with troops of pious friends thy temple did frequent
When I advanc'd with songs of praise, my solemn vows to pay,
And led the joyful sacred throng that kept the festal day.
5 Why restless, why cast down, my soul ? trust God ; and he'll employ
His aid for thee, and change these sighs to thankful hymns of joy
6 My soul's cast down, O God ; but thinks on thee and Sion still ;
From Jordan's bank, from Hermon's heights, and Misar's humbler hill.
7 One trouble calls another on ; and, bursting o'er my head
Fall spouting down, till round my soul a roaring sea is spread.
8 But when thy presence, Lord of life, has once dispell'd this storm,
To thee I'll midnight anthems sing, and all my vows perform
9 God of my strength, how long shall I like one forgotten mourn,
Forlorn, forsaken, and expos'd to my oppressor's scorn ?
10 My heart is pierc'd, as with a sword, while thus my foes upbraid :
" Vain boaster, where is now thy God ? and where his promis'd aid ?
11 Why restless, why cast down, my soul ? hope still ; and thou shalt sing
The praise of him who is thy God, thy health's eternal spring.

## PSALM XLIII.

1 JUST Judge of heav'n, against my foes do thou assert my injur'd right ;
O ! set me free, my God, from those that in deceit and wrong delight.

# PSALMS XLIV. XLV.

2 Since thou art still my only stay, why leav'st thou me in deep distress?
Why go I mourning all the day, whilst me insulting foes oppress?
3 Let me with light and truth be blest; be these my guides and lead the way,
Till on thy holy hill I rest, and in thy sacred temple pray.
4 Then will I there fresh altars raise to God, who is my only joy;
And well tun'd harps, with songs of praise, shall all my grateful hours employ.
5 Why then cast down, my soul? and why so much oppress'd with anxious care
On God, thy God, for aid rely, who will thy ruin'd state repair.

## PSALM XLIV.

1 O Lord, our fathers oft have told, in our attentive ears,
Thy wonders in their days perform'd, and elder times than theirs:
2 How thou, to plant them here, didst drive the heathen from this land,
Dispeopled by repeated strokes of thy avenging hand.
3 For not their courage nor their sword, to them possession gave;
Nor strength, that from unequal force their fainting troops could save:
But thy right hand, and pow'rful arm, whose succour they implor'd;
Thy presence with the chosen race, who thy great name ador'd.
4 As thee their God our fathers own'd, thou art our sov'reign King:
O! therefore, as thou didst to them, to us deliv'rance bring.
5 Through thy victorious name, our arms the proudest foes shall quell;
And crush them with repeated strokes, as oft as they rebel.
6 I'll neither trust my bow nor sword, when I in fight engage
7 But thee, who hast our foes subdu'd, and sham'd their spiteful rage.
8 To thee the triumph we ascribe, from whom the conquest came;
In God we will rejoice all day, and ever bless his name.

### PART THE SECOND.

9 But thou hast cast us off; and now most shamefully we yield;
For thou no more vouchsaf'st to lead our armies to the field.
10 Since when, to ev'ry upstart foe we turn our backs in fight;
And with our spoils their malice feast, who bare us antient spite.
11 To slaughter doom'd, we fall like sheep into their butch'ring hands;
Or (what's more wretched yet) survive, dispers'd thro' heathen lands.
12 Thy people thou hast sold for slaves, and set their price so low,
That not thy treasure by the sale, but their disgrace might grow.
13, 14 Reproach'd by all the nations round, the heathen's by-word grown;
Whose scorn of us is, both in speech and mocking gestures, shewn.
15 Confusion strikes me blind: my face in conscious shame I hide
16 While we are scoff'd, and God blasphem'd, by their licentious pride.

### PART THE THIRD.

17 On us this heap of woe is fall'n, all this we have endur'd;
Yet have not, Lord, renounc'd thy name, or faith to thee abjur'd:
18 But in thy righteous paths have kept our hearts and steps with care;
19 Tho' thou hast broken all our strength, and we almost despair.
20 Could we, forgetting thy great name, on other gods rely,
21 And not the Searcher of all hearts the treach'rous crime descry?
22 Thou see'st what suff'rings for thy sake we ev'ry day sustain;
All slaughter'd, or reserv'd like sheep, appointed to be slain.
23 Awake, arise; let seeming sleep no longer thee detain;
Nor let us, Lord, who sue to thee, for ever sue in vain.
24 O! wherefore hidest thou thy face from our afflicted state,
25 Whose souls and bodies sink to earth with grief's oppressive weight?
26 Arise, O Lord, and timely haste to our deliv'rance make;
Redeem us, Lord: if not for ours, yet for thy mercy's sake.

## PSALM XLV.

1 While I the King's loud praise rehearse, indited by my heart
My tongue is like the pen of him that writes with ready art.
2 How matchless is thy form, O King! thy mouth with grace o'erflows;

Because fresh blessings God on thee eternally bestows.
3 Gird on thy sword, most mighty Prince; and, clad in rich array,
With glorious ornaments of pow'r majestic pomp display.
4 Ride on in state, and still protect the meek, the just, and true:
Whilst thy right hand, with swift revenge, does all thy foes pursue.
5 How sharp thy weapons are to them that dare thy pow'r oppose!
Down, down they fall, while through their heart the feather'd arrow goes.
6 But thy firm throne, O God, is fix'd, for ever to endure:
Thy sceptre's sway shall always last, by righteous laws secure.
7 Because thy heart, by justice led, did upright ways approve.
And hated still the crooked paths, where wand'ring sinners rove;
Therefore did God, thy God, on thee the oil of gladness shed;
And has, above thy fellows round, advanc'd thy lofty head.
8 With cassia, aloes, and myrrh, thy royal robes abound;
Which from the stately wardrobe brought, spread grateful odours round.
9 Among the honourable train did princely virgins wait;
The queen was plac'd at thy right hand in golden robes of state.

PART THE SECOND.

10 But thou, O royal bride, give ear, and to my words attend,
Forget thy native country now, and ev'ry former friend.
11 So shall thy beauty charm the King; nor shall his love decay:
For he is now become thy Lord; to him due rev'rence pay.
12 The Tyrian matrons, rich and proud, shall humble presents make;
And all the wealthy nations sue thy favour to partake.
13 The king's fair daughter's beauteous soul all inward graces fill;
Her raiment is of purest gold, adorn'd with costly skill.
14 She, in her nuptial garments dress'd, with needles richly wrought,
Attended by her virgin train, shall to the king be brought.
15 With all the state of solemn joy the triumph moves along,
Till, with wide gates, the royal court receives the pompous throng.
16 Thou, in thy royal father's room, must princely sons expect;
Whom thou to diff'rent realms may'st send to govern and protect:
17 Whilst this my song to future times transmits thy glorious name;
And makes the world, with one consent, thy lasting praise proclaim.

## PSALM XLVI.

1 God is our refuge in distress, a present help when dangers press;
In him undaunted, we'll confide:
2, 3 Though earth were from her centre tost, and mountains in the ocean lost,
Torn piecemeal by the roaring tide.
4 A gentler stream with gladness still the city of our Lord shall fill,
The royal state of God most high.
5 God dwells in Sion, whose fair tow'rs shall mock th' assaults of earthly pow'rs;
While his almighty aid is nigh.
6 In tumults when the heathen rag'd, and kingdoms war against us wag'd,
He thunder'd, and dispers'd their pow'rs.
7 The Lord of Hosts conducts our arms, our tow'r of refuge in alarms,
Our father's guardian God and ours.
8 Come, see the wonders he hath wrought, on earth what desolation brought,
How he has calm'd the jarring world;
9 He broke the warlike spear and bow; with them their thund'ring chariots too
Into devouring flames were hurl'd.
10 Submit to God's almighty sway for him the heathen shall obey,
And earth her sov'reign Lord confess:
11 The Lord of Hosts conducts our arms, our tow'r of refuge in alarms
As to our fathers in distress.

## PSALM XLVII.

1, 2 O all ye people, clap your hands, and with triumphant voices sing.
No force the mighty pow'r withstands of God the universal King.

3,4 He shall opposing nations quell, and with success our battles fight:
Shall fix the place where we must dwell, the pride of Jacob, his delight.
5,6 God is gone up, our Lord and King, with shouts of joy and trumpet's sound;
To him repeated praises sing, and let the cheerful song rebound.
7,8 Your utmost skill in praise be shown, for him, who all the world commands,
Who sits upon his righteous throne, and spreads his way o'er heathen lands.
9 Our chiefs and tribes that far from hence t' adore the God of Abr'am came.
Found him their constant sure defence, how great and glorious is his name!

## PSALM XLVIII.

1 The Lord, the only God, is great, and greatly to be prais'd;
In Sion, on whose happy mount his sacred throne is rais'd
2 Her tow'rs, the joy of all the earth, with beauteous prospects rise;
On the north side th' almighty King's imperial city lies.
3 God in her palaces is known; his presence is her guard:
4 Confed'rate kings withdrew their siege, and of success despair'd.
5 They view'd her walls, admir'd and fled, with grief and terror struck;
6 Like women whom the sudden pangs of travail had o'ertook.
7 No wretched crew of mariners appear like them forlorn,
When fleets from Tarshish wealthy coasts by eastern winds are torn.
8 In Sion we have seen perform'd a work that was foretold,
In pledge that God, for times to come, his city will uphold.
9 Not in our fortresses and walls, did we, O God, confide:
But on the temple fix'd our hopes in which thou dost reside.
10 According to thy sov'reign name thy praise thro' earth extends;
Thy pow'rful arm, as justice guides, chastises or defends.
11 Let Sion's mount with joy resound; her daughters all be taught
In songs his judgments to extol, who this deliv'rance wrought.
12 Compass her walls in solemn pomp, your eyes quite round her cast;
Count all her tow'rs, and see if there you find one stone misplac'd.
13 Her forts and palaces survey, observe their order well;
That, with assurance, to your heirs this wonder you may tell.
14 This God is ours, and will be ours, whilst we in him confide;
Who, as he has preserv'd us now, till death will be our guide.

## PSALM XLIX.

1,2 Let all the list'ning world attend, and my instructions hear;
Let high and low, and rich and poor, with joint consent give ear.
3 My mouth, with sacred wisdom fill'd, shall good advice impart,
The sound result of prudent thoughts, digested in my heart.
4 To parables of weighty sense I will my ear incline:
While to my tuneful harp I sing dark words of deep design.
5 Why should my courage fail in times of danger and of doubt,
When sinners that would me supplant have compass'd me about?
6 Those men, that all their hope and trust in heaps of treasure place,
And boast in triumph, when they see their ill-got wealth increase,
7 Are yet unable from the grave their dearest friend to free;
Nor can, by force of costly bribes, reverse God's firm decree.
8,9 Their vain endeavours they must quit, the price is held too high:
No sums can purchase such a grant, that man should never die.
10 Not wisdom can the wise exempt, nor fools their folly save;
But both must perish, and, in death, their wealth to others leave.
11 For though they think their stately seats shall ne'er to ruin fall;
But their remembrance last in lands which by their names they call;
12 Yet shall their fame be soon forgot, how great soe'er their state:
With beasts their memory, and they, shall share one common fate.

### PART THE SECOND.

13 How great their folly is, who thus absurd conclusions make
And yet their children unreclaim'd, repeat the gross mistake.
14 They all, like sheep to slaughter led, the prey of death are made;
Their beauty, while the just rejoice, within the grave shall fade.

5 But God will yet redeem my soul; and from the greedy grave
His greater pow'r shall set me free, and to himself receive.
6 Then fear not thou, when worldly men in envy'd wealth abound;
Nor though their prosp'rous house with state and honour crown'd,
increase,
17 For when they're summon'd hence by they leave all this behind;
death.
No shadow of their former pomp within the grave they find:
18 And yet they thought their state was blest, caught in the flatt'rer's snare,
Who praises those that slight all else, and of themselves take care.
19 In their forefathers steps they tread; and when, like them, they die,
Their wretched ancestors and they in endless darkness lie.
20 For man, how great soe'er his state, unless he's truly wise,
As like a sensual beast he lives, so like a beast he dies.

## PSALM L.

1, 2 The Lord hath spoke, the mighty God hath sent his summons all abroad,
From dawning light till day declines;
The list'ning earth his voice hath heard, and he from Sion hath appear'd
where beauty in perfection shines.
3, 4 Our God shall come, and keep no more misconstru'd silence, as before;
But wasting flames before him send:
Around shall tempests fiercely rage, whilst he does heav'n and earth engage
His just tribunal to attend.
5, 6 Assemble all my saints to me, (thus runs the great divine decree)
That in my lasting cov'nant live;
And off'rings bring with constant care; the heav'ns his justice shall declare
For God himself shall sentence give.
7 Attend, my people; Israel, hear: thy strong accuser I'll appear;
Thy God, thy only God, am I:
8 'Tis not of off'rings I complain, which daily in my temple slain,
My sacred altar did supply.
9 Will this alone atonement make? no bullock from thy stall I'll take,
Nor he-goat from thy fold accept:
10 The forest beasts, that range alone, the cattle too are all my own,
That on a thousand hills are kept.
11 I know the fowls, that build their nests in craggy rocks; and savage beasts,
That loosely haunt the open fields;
12 If seiz'd with hunger I could be, I need not seek relief from thee,
Since the world's mine, and all it yields.
13 Think'st thou that I have any need on slaughter'd bulls and goats to feed,
To eat their flesh and drink their blood?
14 The sacrifices I require are hearts which love and zeal inspire,
And vows with strictest care made good.
15 In time of trouble call on me, and I will set thee safe and free:
And thou returns of praise shalt make.
16 But to the wicked thus saith God; How dar'st thou teach my laws abroad,
Or in thy mouth my cov'nant take?
17 For stubborn thou, confirm'd in sin, has proof against instruction been,
And of my word didst lightly speak:
18 When thou a subtle thief didst see, thou gladly with him didst agree,
And with adult'rers didst partake.
19 Vile slander is thy chief delight; thy tongue, by envy mov'd and spite,
Deceitful tales does hourly spread:
20 Thou dost with hateful scandal wound thy brother, and with lies confound
The offspring of thy mother's bed.
21 These things didst thou, whom still I strove to gain with silence and with love
Till thou didst wickedly surmise,
That I was such an one as thou: but I'll reprove and shame thee now,
And set thy sins before thine eyes.
22 Mark this, ye wicked fools, lest I let all my bolts of vengeance fly,
Whilst none shall dare your cause to own.
23 Who praises me, due honour gives, and to the man that justly lives
My strong salvation shall be shown.

# PSALMS LI. LII. LIII

## PSALM LI.

1 HAVE mercy, Lord, on me, as thou wert ever kind;
Let me, oppress'd with loads of guilt, thy wonted mercy find.
2, 3 Wash off my foul offence, and cleanse me from my sin;
For I confess my crime, and see how great my guilt has been.
4 Against thee, Lord, alone, and only in thy sight
Have I transgress'd, and, tho' condemn'd must own thy judgments right.
5 In guilt each part was form'd of all this sinful frame;
In guilt I was conceiv'd, and born the heir of sin and shame.
6 Yet thou, whose searching eye does inward truth require,
In secret didst with wisdom's laws my tender soul inspire.
7 With hyssop purge me, Lord, and so I clean shall be:
I shall with snow in whiteness vie, when purify'd by thee.
8 Make me to hear with joy thy kind forgiving voice,
That so my bones which thou hast broke may with fresh strength rejoice.
9, 10 Blot out my crying sins, nor me in anger view
Create in me a heart that's clean, an upright mind renew.

### PART THE SECOND.

11 WITHDRAW not thou thy help, nor cast me from thy sight:
Nor let thy Holy Spirit take its everlasting flight.
12 The joy thy favour gives let me again obtain:
And let thy Spirit's firm support my fainting soul sustain.
13 So I thy righteous ways to sinners will impart;
While my advice shall wicked men to thy just laws convert.
14 My guilt of blood remove, my Saviour and my God;
And my glad tongue shall loudly tell thy righteous acts abroad.
15 Do thou unlock my lips, with sorrow clos'd and shame;
So shall my mouth thy wondrous praise to all the world proclaim.
16 Could sacrifice atone, whole flocks and herds should die;
But on such off'rings thou disdain'st to cast a gracious eye.
17 A broken spirit is by God most highly priz'd;
By him a broken contrite heart shall never be despis'd.
18 Let Sion favour find, of thy good will assur'd:
And thy own city flourish long, by lofty walls secur'd.
19 The just shall then attend, and pleasing tribute pay;
And sacrifice of choicest kind upon thy altar lay.

## PSALM LII.

1 IN vain, O man of lawless might, thou boast'st thyself in ill;
Since God, the God in whom I trust, vouchsafes his favour still.
2 Thy wicked tongue doth slan'drous tales maliciously devise;
And, sharper than a razor set, it wounds with treach'rous lies.
3, 4 Thy thoughts are more on ill than good, on lies than truth employ'd;
Thy tongue delights in words, by which the guiltless are destroy'd.
5 God shall for ever blast thy hopes, and snatch thee soon away;
Nor in thy dwelling-place permit, nor in the world to stay.
6 The just, with pious fear, shall see the downfall of thy pride;
And at thy sudden ruin laugh, and thus thy fall deride:
7 "See there the man that haughty was, who proudly God defy'd,
"Who trusted in his wealth, and still on wicked arts rely'd."
8 But I am like those olive plants, that shade God's temple round;
And hope with his indulgent grace to be for ever crown'd.
9 So shall my soul, with praise, O God, extol thy wondrous love;
And on thy name with patience wait; for this thy saints approve.

## PSALM LIII.

1 THE wicked fools must sure suppose, that God is but a name:
This gross mistake their practice shows, since virtue all disclaim.

# PSALMS LIV. LV.

2 The Lord look'd down from heav'n's high tow'r — the sons of men to view.
To see if any own'd his pow'r, — his truth or justice knew.
3 But all, he saw, were backwards gone, — degen'rate grown and base;
None for religion car'd, not one — of all the sinful race.
4 But are those workers of deceit — so dull and senseless grown,
That they, like bread, my people eat, — and God's just pow'r disown?
5 Their causeless fears shall strangely grow; — and they, despis'd of God,
Shall soon be foil'd: his hand shall throw — their shatter'd bones abroad.
6 Would he his saving pow'r employ — to break our servile band,
Loud shouts of universal joy — should echo through the land.

## PSALM LIV.

1, 2 LORD, save me, for thy glorious name; — and in thy strength appear
To judge my cause; accept my pray'r, — and to my words give ear.
3 Mere strangers, whom I never wrong'd, — to ruin me design'd;
And cruel men, that fear not God, — against my soul combin'd.
4, 5 But God takes part with all my friends, — and he's the surest guard:
The God of truth shall give my foes — their falsehood's just reward.
6 While I my grateful off'rings bring, — and sacrifice with joy;
And in his praise my time to come — delightfully employ.
7 From dreadful danger and distress — the Lord hath set me free:
Through him shall I of all my foes — the just destruction see.

## PSALM LV.

1 GIVE ear, thou judge of all the earth, — and listen when I pray;
Nor from thy humble suppliant turn — thy glorious face away.
2 Attend to this my sad complaint, — and hear my grievous moans;
Whilst I my mournful case declare — with artless sighs and groans.
3 Hark how the foe insults aloud! — how fierce oppressors rage!
Whose sland'rous tongues, with wrathful hate, — against my fame engage.
4, 5 My heart is rack'd with pain; my soul — with deadly frights distress'd,
With fear and trembling compass'd round, — with horror quite oppress'd.
6 How often wish'd I then, that I — the dove's swift wings could get;
That I might take my speedy flight, — and seek a safe retreat!
7, 8 Then would I wander far from hence, — and in wild deserts stray,
Till all this furious storm were spent, — this tempest pass'd away.

### PART THE SECOND.

9 DESTROY, O Lord, their ill designs, — their counsels soon divide;
For through the city my griev'd eyes — have strife and rapine spy'd.
10 By day and night, on ev'ry wall, — they walk their constant round;
And in the midst of all her strength — are grief and mischief found.
11 Whoe'er through ev'ry part shall roam — will fresh disorders meet;
Deceit and guile their constant posts — maintain in ev'ry street.
12 For 'twas not any open foe, — that false reflections made;
For then I could with ease have borne — the bitter things he said:
'Twas none who hatred had profess'd, — that did against me rise;
For then I had withdrawn myself — from his malicious eyes.
13, 14 But 'twas e'en thou, my guide, my friend, — whom tend'rest love did join;
Whose sweet advice I valu'd most, — whose pray'rs were mix'd with mine.
15 Sure vengeance, equal to their crimes, — such traitors must surprise;
And sudden death requite those ills — they wickedly devise.
16, 17 But I will call on God, who still — shall in my aid appear:
At morn, and noon, and night I'll pray; — and he my voice shall hear

### PART THE THIRD.

18 GOD has releas'd my soul from those — that did with me contend;
And made a num'rous host of friends — my righteous cause defend.

19 For he, who was my help of old, shall now his suppliant hear;
And punish them, whose pros'prous state makes them no God to fear.
20 Whom can I trust, if faithless men perfidiously devise
To ruin me their peaceful friend, and break the strongest ties?
21 Though soft and melting are their words, their hearts with war abound:
Their speeches are more smooth than oil, and yet like swords they wound.
22 Do thou, my soul, on God depend, and he shall thee sustain;
He aids the just, whom to supplant the wicked strive in vain.
23 My foes, that trade in lies and blood, shall all untimely die;
Whilst I, for health and length of days, on thee, my God, rely.

## PSALM LVI.

1 Do thou, O God, in mercy help; for man my life pursues;
To crush me with repeated wrongs he daily strife renews.
2 Continually my spiteful foes to ruin me combine;
Thou seest, who sitt'st enthron'd on high, what mighty numbers join.
3 But though sometimes surpris'd by fear, (on danger's first alarm,)
Yet still for succour I depend on thy almighty arm.
4 God's faithful promise I shall praise, on which I now rely:
In God I trust, and, trusting him, the arm of flesh defy.
5 They wrest my words, and make them speak a sense they never meant:
Their thoughts are all, with restless spite, on my destruction bent.
6 In close assemblies they combine, and wicked projects lay;
They watch my steps, and lie in wait to make my soul their prey.
7 Shall such injustice still escape? O righteous God, arise;
Let thy just wrath (too long provok'd) this impious race chastise.
8 Thou numb'rest all my wand'ring steps, since first compell'd to flee;
My very tears are treasur'd up, and register'd by thee.
9 When therefore I invoke thy aid, my foes shall be o'erthrown:
For I am well assur'd that God my righteous cause will own.
10, 11 I'll trust God's word, and so despise the force that man can raise:
12 To thee, O God, my vows are due; to thee I'll render praise.
13 Thou hast retriev'd my soul from death; and thou wilt still secure
The life thou hast so oft preserv'd, and make my footsteps sure:
14 That thus protected by thy pow'r, I may this light enjoy;
And in the service of my God my lengthen'd days employ.

## PSALM LVII.

1 THY mercy, Lord, to me extend. on thy protection I depend;
And to thy wing for shelter haste, till this outrageous storm is past,
2 To thy tribunal, Lord, I fly, thou sov'reign Judge and God most high,
Who wonders hast for me begun, and wilt not leave thy work undone.
3 From heav'n protect me by thy arm, and shame all those who seek my harm:
To my relief thy mercy send, and truth, on which my hopes depend.
4 For I with savage men converse, like hungry lions wild and fierce;
With men whose teeth are spears, their words envenom'd darts and two-edg'd swords.
5 Be thou, O God, exalted high; and, as thy glory fills the sky,
So let it be on earth display'd, till thou art here, as there obey'd.
6 To take me they their net prepar'd, and had almost my soul ensnar'd;
But fell themselves, by just decree, into the pit they made for me.
7 O God, my heart is fix'd, 'tis bent, its thankful tribute to present;
And, with my heart, my voice I'll raise, to thee, my God, in songs of praise.
8 Awake my glory, harp and lute, no longer let your strings be mute;
And I, my tuneful part to take, will with the early dawn awake.
9 Thy praises, Lord, I will resound to all the list'ning nations round:
10 Thy mercy highest heav'n transcends; thy truth beyond the clouds extends.
1 Be thou, O God, exalted high; and, as thy glory fills the sky,
So let it be on earth display'd, till thou art here, as there obey'd.

## PSALM LVIII.

1 SPEAK, O ye judges of the earth, if just your sentence be
Or must not innocence appeal to heav'n from your decree?

2 Your wicked hearts and judgments are alike by malice sway'd;
Your griping hands, by weighty bribes, to violence betray'd.
3 To virtue, strangers from the womb, their infant steps went wrong;
They prattled slander, and in lies employ'd their lisping tongue.
4 No serpent of parch'd Afric's breed does ranker poison bear:
The drowsy adder will as soon unlock his sullen ear.
5 Unmov'd by good advice, and still as adders they remain;
From whom the skilful charmer's voice can no attention gain.
6 Defeat, O God, their threat'ning rage and timely break their pow'r:
Disarm these growling lions' jaws, e'er practis'd to devour,
7 Let now their insolence, at height, like ebbing tides be spent:
Their shiver'd darts deceive their aim, when they their bow have bent.
8 Like snails let them dissolve to slime; like hasty births, become
Unworthy to behold the sun, and dead within the womb.
9 Ere thorns can make the flesh-pots boil, tempestuous wrath shall come
From God, and snatch them hence alive to their eternal doom.
10 The righteous shall rejoice to see their crimes such vengeance meet;
And saints in persecutor's blood shall dip their harmless feet.
11 Transgressors then with grief shall see just men rewards obtain;
And own a God, whose justice will the guilty earth arraign.

## PSALM LIX.

1 Deliver me, O Lord, my God, from all my spiteful foes;
In my defence oppose thy pow'r to theirs who me oppose.
2 Preserve me from a wicked race, who make a trade of ill;
Protect me from remorseless men, who seek my blood to spill.
3 They lie in wait, and mighty pow'rs against my life combine,
Implacable: yet Lord, thou know'st for no offence of mine.
4 In haste they run about, and watch my guiltless life to take:
Look down, O Lord, on my distress, and to my help awake.
5 Thou, Lord of hosts, and Israel's God, their heathen rage suppress;
Relentless vengeance take on those who stubbornly transgress.
6 At ev'ning, to beset my house, like growling dogs they meet;
While others through the city range, and ransack ev'ry street.
7 Their throats envenom'd slander breathe; their tongues are sharpen'd swords:
"Who hears? (say they) or, hearing, dares reprove our lawless words?"
8 But from thy throne, thou shalt, O Lord, their baffled plots deride,
And soon to scorn and shame expose their boasted heathen pride.
9 On thee I wait, 'tis on thy strength for succour I depend:
Tis thou, O God, art my defence, who only canst defend.
10 Thy mercy, Lord, which has so oft from danger set me free,
Shall crown my wishes, and subdue my haughty foes to me.
11 Destroy them not, O Lord, at once; restrain thy vengeful blow:
Lest we, ungratefully, too soon forget their overthrow.
Disperse them through the nations round by thy avenging pow'r:
Do thou bring down their haughty pride, O Lord, our shield and tow'r
12 Now, in the height of all their hopes their arrogance chastise:
Whose tongues have sinn'd without restraint, and curses join'd with lies.
13 Nor shalt thou, whilst their rage endures, thine anger, Lord, suppress;
That distant lands, by their just doom, may Israel's God confess.
14 At ev'ning let them still persist like growling dogs to meet;
Still wander all the city round, and traverse ev'ry street.
15 Then, as for malice now they do, for hunger let them stray;
And yell their vain complaints aloud, defeated of their prey
16 Whilst early I thy mercy sing, thy wondrous pow'r confess;
For thou hast been my sure defence, my refuge in distress.
17 To thee with never-ceasing praise, O God, my strength, I'll sing:
Thou art my God, the rock from whence my health and safety spring.

## PSALM LX.

1 O God, who hast our troops dispers'd, forsaking those who left thee first;
As we thy just displeasure mourn, to us in mercy, Lord, return.
2 Our strength, that firm as earth did stand, is rent by thy avenging hand;

O! heal the breaches thou hast made; we shake, we fall, without thy aid!
3 Our folly's sad effects we feel! for, drunk with discord's cup, we reel;
4 But now, for them who thee rever'd, thou hast thy truth's bright banner rear'd.
5 Let thy right hand thy saints protect: Lord, hear the pray'rs that we direct.
6 The holy God has spoken, I, o'erjoy'd, on his firm word rely.
To thee in portions I'll divide fair Sichem's soil, Samaria's pride;
To Sichem Succoth next I'll join, and measure out her vale by line.
7 Manasseh, Gilead, both subscribe to my commands with Ephraim's tribe;
Ephraim by arms supports my cause, and Judah by religious laws.
8 Moab my slave and drudge shall be, nor Edom from my yoke get free:
Proud Palestine's imperious state shall humbly on our triumph wait.
9 But who shall quell those mighty pow'rs, and clear my way to Edom's tow'rs?
Or through her guarded frontiers tread the path that doth to conquest lead?
10 Ev'n thou, O God, who hast dispers'd our troops, (for we forsook thee first,)
Those, whom thou didst in wrath forsake, aton'd, thou wilt victorious make.
11 Do thou our fainting cause sustain; for human succours are but vain.
12 Fresh strength and courage God bestows: 'tis he treads down our proudest foes.

## PSALM LXI.

1 LORD, hear my cry, regard my pray'r, which I, oppress'd with grief,
2 From earth's remotest parts address to thee for kind relief.
O, lodge me safe beyond the reach of persecuting pow'r;
3 Thou, who so oft from spiteful foes hast been my shelt'ring tow'r.
4 So shall I in thy sacred courts secure from danger lie;
Beneath the covert of thy wings all future storms defy.
5 In sign my vows are heard, once more I o'er thy chosen reign:
6 O bless with long and pros'perous life the king thou didst ordain.
7 Confirm his throne, and make his reign accepted in thy sight;
And let thy truth and mercy both in his defense unite.
8 So shall I ever sing thy praise, thy name for ever bless;
Devote my prosp'rous days to pay the vows of my distress.

## PSALM LXII.

1, 2 MY soul for help on God relies; from him alone my safety flows:
My rock, my health, that strength supplies to bear the shock of all my foes.
3 How long will ye contrive my fall, which will but hasten on your own?
You'll totter like a bending wall, or fence of uncemented stone.
4 To make my envy'd honours less, they strive with lies, their chief delight;
For they, though with their mouths they bless, in private curse with inward spite.
5, 6 But thou, my soul, on God rely; on him alone thy trust repose:
My rock and health will strength supply to bear the shock of all my foes.
7 God does his saving health dispense, and flowing blessings daily send:
He is my fortress and defence; on him my soul shall still depend.
8 In him ye people always trust; before his throne pour out your hearts:
For God, the merciful and just, his timely aid to us imparts.
9 The vulgar fickle are and frail; the great dissemble and betray;
And, laid in truth's impartial scale, the lightest things will both outweigh.
10 Then trust not in oppressive ways; by spoil and rapine grow not vain:
Nor let your hearts, if wealth increase, be set too much upon your gain.
11 For God has oft his will express'd, and I this truth have fully known;
To be of boundless pow'r possess'd, belongs, of right, to God alone.
12 Though mercy is his darling grace, in which he chiefly takes delight;
Yet will he all the human race according to their works requite.

## PSALM LXIII.

1 O GOD, my gracious God, to thee my morning pray'rs shall offer'd be;
For thee my thirsty soul does pant:
My fainting flesh implores thy grace, within this dry and barren place,
Where I refreshing waters want.
2 O, to my longing eyes, once more that view of glorious pow'r restore,
Which thy majestic house displays;

3 Because to me thy wondrous love  than life itself does dearer prove,
My lips shall always speak thy praise.
4 My life, while I that life enjoy,  in blessing God I will employ;
With lifted hands adore his name:
5 My soul's content shall be as great  as theirs, who choicest dainties eat,
While I with joy his praise proclaim.
6 When down I lie sweet sleep to find,  thou, Lord, art present to my mind;
And when I wake in dead of night:
7 Because thou still dost succour bring,  beneath the shadow of thy wing
I rest with safety and delight.
8 My soul, when foes would me devour,  cleaves fast to thee, whose matchless pow'r
In her support is daily shown:
9 But those the righteous Lord shall slay,  that my destruction wish; and they
That seek my life shall lose their own.
10, 11 They by untimely ends shall die,  their flesh a prey to foxes lie;
But God shall fill the king with joy:
Who thee confess shall still rejoice;  whilst the false tongue, and lying voice,
Thou, Lord, shalt silence and destroy.

## PSALM LXIV.

1 LORD, hear the voice of my complaint,  to my request give ear;
Preserve my life from cruel foes,  and free my soul from fear.
2 O hide me with thy tend'rest care  in some secure retreat,
From sinners that against me rise;  and all their plots defeat.
3 See how, intent to work my harm,  they whet their tongues like swords,
And bend their bows to shoot their darts,  sharp lies and bitter words.
4 Lurking in private, at the just  they take their secret aim;
And suddenly at him they shoot,  quite void of fear and shame.
5 To carry on their ill designs  they mutually agree;
They speak of laying private snares,  and think that none shall see.
6 With utmost diligence and care  their wicked plots they lay:
The deep designs of all their hearts  are only to betray.
7 But God, to anger justly mov'd,  his dreadful bow shall bend,
And on his flying arrow's point  shall swift destruction send.
8 Those slanders which their mouths did vent, upon themselves shall fall:
Their crimes, disclos'd, shall make them be despis'd and shunn'd by all.
9 The world shall then God's pow'r confess,  and nations trembling stand,
Convinc'd that 'tis the mighty work  of his avenging hand:
10 Whilst righteous men, by God secur'd,  in him shall gladly trust;
And all the list'ning earth shall hear  loud triumphs of the just.

## PSALM LXV.

1 FOR thee, O God, our constant praise  in Sion waits, thy chosen seat:
Our promis'd altars there we'll raise,  and all our zealous vows complete.
2 O thou, who to my humble pray'r  didst always bend thy list'ning ear,
To thee shall all mankind repair,  and at thy gracious throne appear.
3 Our sins (though numberless) in vain  to stop thy flowing mercy try;
Whilst thou o'erlook'st the guilty stain,  and washest out the crimson dye.
4 Blest is the man, who near thee plac'd  within thy sacred dwelling lives!
Whilst we at humbler distance taste  the vast delights thy temple gives.
5 By wondrous acts, O God most just,  have we thy gracious answer found:
In thee remotest nations trust,  and those whom stormy waves surround.
6, 7 God, by his strength, sets fast the hills, and does his matchless pow'r engage:
With which the sea's loud waves he stills,  and angry crowds' tumultuous rage.

### PART THE SECOND.

8 THOU, Lord, dost barb'rous lands dismay, when they thy dreadful tokens view:
With joy they see the night and day  each other's track by turns pursue.
9 From out thy unexhausted store  thy rain relieves the thirsty ground;
Makes lands, that barren were before,  with corn and useful fruits abound
On rising ridges down it pours,  and ev'ry furrow'd valley fills:
10 Thou mak'st them soft with gentle show'rs, in which a blest increase distils.

11 Thy goodness does the circling year with fresh returns of plenty crown;
And, where thy glorious paths appear, the fruitful clouds drop fatness down.
12 They drop on barren forests, chang'd by them to pastures fresh and green:
The hills about in order rang'd in beauteous robes of joy are seen.
13 Large flocks with fleecy wool adorn the cheerful downs; the valleys bring
A plenteous crop of full-ear'd corn, and seem for joy to shout and sing.

## PSALM LXVI.

1, 2 LET all the lands, with shouts of joy, to God their voices raise;
Sing psalms, in honour of his name, and spread his glorious praise.
3 And let them say, How dreadful, Lord, in all thy works art thou!
To thy great pow'r thy stubborn foes shall all be forc'd to bow.
4 Through all the earth the nations round shall thee their God confess;
And, with glad hymns, their awful dread of thy great name express.
5 O! come, behold the works of God; and then with me you'll own,
That he to all the sons of men has wondrous judgments shown.
6 He made the sea become dry land, through which our fathers walk'd;
Whilst to each other of his might with joy his people talk'd.
7 He, by his pow'r, for ever rules: his eyes the world survey:
Let no presumptuous man rebel against his sov'reign sway.

### PART THE SECOND.

8, 9 O! ALL ye nations, bless our God, and loudly speak his praise;
Who keeps our souls alive, and still confirms our stedfast ways.
10 For thou hast try'd us, Lord, as fire does try the precious ore:
11 Thou brought'st us into straits, where we oppressing burdens bore.
12 Insulting foes did us, their slaves, through fire and water chase;
But yet, at last, thou brought'st us forth into a wealthy place.
13 Burnt-off'rings to thy house I'll bring, and there my vows I'll pay;
14 Which I with solemn zeal did make in trouble's dismal day.
15 Then shall the richest incense smoke, the fattest rams shall fall,
The choicest goats from out the fold, and bullocks from the stall.
16 O! come all ye that fear the Lord; attend with heedful care,
Whilst I what God for me has done with grateful joy declare.
17, 18 As I before his aid implor'd, so now I praise his name;
Who, if my heart had harbour'd sin, would all my pray'rs disclaim.
19 But God to me, whene'er I cry'd, his gracious ear did bend,
And to the voice of my request with constant love attend.
20 Then bless'd for ever be my God, who never, when I pray
Withholds his mercy from my soul, nor turns his face away.

## PSALM LXVII

1 To bless thy chosen race, in mercy, Lord, incline;
And cause the brightness of thy face, on all thy saints to shine:
2 That so thy wondrous way may through the world be known;
While distant lands their tribute pay, and thy salvation own.
3 Let diff'ring nations join to celebrate thy fame;
Let all the world, O Lord, combine to praise thy glorious name.
4 O let them shout and sing, dissolv'd in pious mirth:
For thou, the righteous Judge and King, shalt govern all the earth.
5 Let diff'ring nations join to celebrate thy fame;
Let all the world, O Lord, combine to praise thy glorious name.
6 Then shall the teeming ground a large increase disclose;
And we with plenty shall be crown'd, which God, our God, bestows.
7 Then God upon our land shall constant blessings show'r;
And all the world in awe shall stand of his resistless pow'r.

## PSALM LXVIII.

1 LET God, the God of battle, rise, and scatter his presumptuous foes;
Let shameful rout their host surprise, who spitefully his pow'r oppose.
2 As smoke in tempest's rage is lost, or wax into the furnace cast;

So let their sacrilegious host before his wrathful presence waste.
3 But let the servants of his will his favour's gentle beams enjoy;
Their upright hearts let gladness fill, and cheerful songs their tongues employ.
4 To him your voice in anthems raise; Jehovah's awful name he bears:
In him rejoice, extol his praise, who rides upon high-rolling spheres.
5 Him, from his empire of the skies, to this low world compassion draws,
The orphan's claim to patronize, and judge the injur'd widow's cause.
6 'Tis God, who from a foreign soil restores poor exiles to their home;
Makes captives free; and fruitless toil their proud oppressors' righteous doom.
7 'Twas so of old, when thou didst lead in person, Lord, our armies forth;
Strange terrors through the deserts spread, convulsions shook th' astonish'd earth.
8 The breaking clouds did rain distil, and heav'n's high arches shook with fear;
How then should Sinai's humble hill of Israel's God the presence bear?
9 Thy hand, at famish'd earth's complaint, reliev'd her from celestial stores;
And, when thy heritage was faint, asswag'd the drought with plenteous show'rs.
10 Where savages had rang'd before, at ease thou mad'st our tribes reside;
And, in the desert for the poor thy gen'rous bounty didst provide.

PART THE SECOND.

11 Thou gav'st the word; we sallied forth, and in that pow'rful word o'ercame;
While virgin-troops, with songs of mirth, in state our conquest did proclaim.
12 Vast armies, by such gen'rals led, as yet had ne'er receiv'd a foil,
Forsook their camp with sudden dread, and to our women left the spoil.
13 Though Egypt's drudges you have been, your army's wings shall shine as bright
As doves in golden sunshine seen, or silver'd o'er with paler light.
14 'Twas so when God's almighty hand o'er scatter'd kings the conquest won;
Our troops, drawn up on Jordan's strand, high Salmon's glitt'ring snow outshone.
15 From thence to Jordan's farther coast, and Bashan's hill we did advance:
No more her height shall Bashan boast, but that she's God's inheritance.
16 But wherefore (though the honour's great) should this, O mountain, swell your pride
For Sion is his chosen seat, where he for ever will reside.
17 His chariots numberless; his pow'rs are heav'nly hosts that wait his will;
His presence now fills Sion's tow'rs, as once it honour'd Sinai's hill.
18 Ascending high, in triumph thou captivity hast captive led;
And on thy people didst bestow the spoil of armies once their dread.
Ev'n rebels shall partake thy grace, and humble proselytes repair
To worship at thy dwelling-place, and all the world pay homage there.
19 For benefits each day bestow'd be daily his great name ador'd,
20 Who is our Saviour and our God, of life and death the sov'reign Lord.
21 But justice for his harden'd foes proportion'd vengeance has decreed.
To wound the hoary head of those who in presumptuous crimes proceed.
22 The Lord hath thus in thunder spoke: "As I subdu'd proud Bashan's king,
"Once more I'll break my people's yoke, and from the deep my servants bring.
23 "Their feet shall with a crimson flood of slaughter'd foes be cover'd o'er;
"Nor earth receive such impious blood, but leave for dogs th' unhallow'd gore."

PART THE THIRD.

24 When marching to thy blest abode, the wond'ring multitude survey'd
The pompous state of thee, our God, in robes of majesty array'd:
25 Sweet-singing Levites led the van; loud instruments brought up the rear;
Between both troops, a virgin-train with voice and timbrel charm'd the ear.
26 This was the burden of their song: "In full assemblies bless the Lord;
"All who to Israel's tribes belong, the God of Israel's praise record."
27 Not little Benjamin alone from neighb'ring bounds did there attend,
Nor only Judah's nearer throne her counsellors in state did send:
But Zebulun's remoter seat, and Naphtali's more distant coast,
(The grand procession to complete) sent up their tribes, a princely host.
28 Thus God to strength and union brought our tribes, at strife till that blest hour:
This work which thou, O God, hast wrought, confirm with fresh recruits of pow'r
29 To visit Salem, Lord, descend, and Sion, thy terrestrial throne;
Where kings with presents shall attend, and thee with offer'd crowns atone.

## PSALM LXIX.

30 Break down the spearmen's ranks, who threat — like pamper'd herds of savage might;
Their silver'd-armour'd chiefs defeat, — who in destructive war delight.
31 Egypt shall then to God stretch forth — her hands, and Afric homage bring;
32 The scatter'd kingdoms of the earth — their common sov'reign's praises sing.
33 Who, mounted on the loftiest sphere — of antient heav'n, sublimely rides;
From whence his dreadful voice we hear — like that of warring winds and tides,
34 Ascribe the pow'r to God most high: — of humble Israel he takes care;
Whose strength from out the dusky sky — darts shining arrows through the air.
35 How dreadful are the sacred courts, — where God has fix'd his earthly throne!
His strength his feeble saints supports: — to God give praise, and him alone.

## PSALM LXIX.

1 Save me, O God, from waves that roll — and press to overwhelm my soul.
2 With painful steps in mire I tread, — and deluges o'erflow my head.
3 With restless cries my spirit faint, — my voice is hoarse with long complaint;
My sight decays with tedious pain, — whilst for my God I wait in vain.
4 My hairs, though num'rous, are but few — compar'd with foes that me pursue
With groundless hate, grown now of might, — to execute their lawless spite:
They force me, guiltless, to resign — as rapine, what by right was mine.
5 Thou, Lord, my innocence dost see, — nor are my sins conceal'd from thee.
6 Lord God of host, take timely care, — lest, for my sake, thy saints despair:
7 Since I have suffer'd for thy name — reproach, and hid my face in shame.
8 A stranger to my country grown, — nor to my nearest kindred known;
A foreigner exposed to scorn — by brethren of my mother born.
9 For zeal to thy lov'd house and name — consumes me like devouring flame;
Concern'd at their affronts to thee, — more than at slanders cast on me.
10 My very tears and abstinence — they construe in a spiteful sense.
11 When cloath'd in sackcloth for their sake, — they me their common proverb make.
12 Their judges make my wrongs their jest, — those wrongs they ought to have redress'd.
How should I then expect to be — from libels of lewd drunkards free?
13 But, Lord, to thee I will repair, — for help with humble timely pray'r.
Relieve me from thy mercy's store: — display thy truth's preserving pow'r
14 From threat'ning dangers me relieve, — and from the mire my feet retrieve;
From spiteful foes in safety keep, — and snatch me from the raging deep.
15 Controul the deluge, ere it spread, — and roll its waves above my head;
Nor deep destructions yawning pit — to close her jaws on me permit.
16 Lord, hear the humble pray'r I make, — for thy transcending goodness' sake;
Relieve thy supplicant once more — from thy abounding mercy's store.
17 Nor from thy servant hide thy face: — make haste, for desp'rate is my case;
18 Thy timely succour interpose, — and shield me from remorseless foes.
19 Thou know'st what infamy and scorn — I from my enemies have borne;
Nor can their close dissembled spite, — or darkest plots, escape thy sight
20 Reproach and grief have broke my heart; — I look'd for some to take my part,
To pity or relieve my pain; — but look'd, alas! for both in vain.
21 With hunger pin'd, for food I call: — instead of food they give me gall;
And, when with thirst my spirits sink, — they give me vinegar to drink.
22 Their tables, therefore, to their health — shall prove a snare, a trap their wealth:
23 Perpetual darkness seize their eyes, — and sudden blasts their hopes surprise.
24 On them thou shalt thy fury pour, — till thy fierce wrath their race devour;
25 And make their house a dismal cell, — where none will e'er vouchsafe to dwell.
26 For new afflictions they procur'd — for him who had thy stripes endur'd;
And made the wounds thy scourge had torn — to bleed afresh with sharper scorn.
27 Sin shall to sin their steps betray, — till they to truth have lost the way.
28 From life thou shalt exclude their soul, — nor with the just their names enrol.
29 But me, howe'er distress'd and poor, — thy strong salvation shall restore:
30 Thy pow'r with songs I'll then proclaim, — and celebrate with thanks thy name.
31 Our God shall this more highly prize — than herds or flocks in sacrifice:
32 Which humble saints with joy shall see, — and hope for like redress with me.
33 For God regards the poor's complaint; — sets prisoners free from close restraint.
34 Let heav'n, earth, sea, their voices raise, — and all the world resound his praise.
35 For God will Sion's walls erect; — fair Judah's cities he'll protect;

Till all her scatter'd sons repair to undisturb'd possession there.
36 This blessing they shall at their death to their religious heirs bequeath;
And they to endless ages more, of such as his blest name adore.

## PSALM LXX.

1 O LORD, to my relief draw near, for never was more pressing need:
For my deliv'rance, Lord, appear, and add to that deliv'rance speed.
2 Confusion on their heads return, who to destroy my soul combine;
Let them, defeated, blush and mourn, ensnar'd in their own vile design.
3 Their doom let desolation be; with shame their malice be repaid,
Who mock'd my confidence in thee, and sport of my affliction made.
4 While those who humbly seek thy face to joyful triumphs shall be rais'd;
And all who prize thy saving grace with me shall sing, The Lord be prais'd.
5 Thus, wretched though I am, and poor, the mighty Lord of me takes care:
Thou, God, who only canst restore, to my relief with speed repair.

## PSALM LXXI.

1, 2 IN thee I put my stedfast trust; defend me, Lord, from shame;
Incline thine ear, and save my soul, for righteous is thy name.
3 Be thou my strong abiding-place, to which I may resort:
'Tis thy decree that keeps me safe; thou art my rock and fort.
4, 5 From cruel and ungodly men, protect and set me free;
For, from my earliest youth till now, my hope has been in thee.
6 Thy constant care did safely guard my tender infant-days;
Thou took'st me from my mother's womb, to sing thy constant praise.
7, 8 While some on me with wonder gaze, thy hand supports me still:
Thy honour therefore, and thy praise, my mouth shall always fill.
9 Reject not then thy servant, Lord, when I with age decay;
Forsake me not when worn with years my vigour fades away.
10 My foes against my fame and me with crafty malice speak;
Against my soul they lay their snares, and mutual counsel take.
11 "His God," say they, "forsakes him now, on whom he did rely:
"Pursue and take him, whilst no hope of timely aid is nigh."
12 But thou, my God, withdraw not far, for speedy help I call;
13 To shame and ruin bring my foes, that seek to work my fall.
14 But as for me, my stedfast hope shall on thy pow'r depend;
And I in grateful songs of praise my time to come will spend.

### PART THE SECOND.

15 THY righteous acts, and saving health, my mouth shall still declare;
Unable yet to count them all, though summ'd with utmost care.
16 While God vouchsafes me his support, I'll in his strength go on;
All other righteousness disclaim, and mention his alone.
17 Thou, Lord, hast taught me from my youth to praise thy glorious name:
And, ever since, thy wondrous works have been my constant theme.
18 Then now forsake me not, when I am grey and feeble grown;
Till I to these and future times thy strength and pow'r have shown.
19 How high thy justice soars, O God! how great and wondrous are
The mighty works which thou hast done! who may with thee compare?
20 Me, whom thy hand has sorely press'd thy grace shall yet relieve;
And from the lowest depth of woe with tender care retrieve.
21 Through thee, my time to come shall be with pow'r and greatness crown'd;
And me, who dismal years have past, thy comforts shall surround.
22 Therefore, with psaltery and harp, thy truth, O Lord, I'll praise;
To thee, the God of Jacob's race, my voice in asthems raise.
23 Then joy shall fill my mouth, and songs employ my cheerful voice;
My grateful soul, by thee redeem'd, shall in thy strength rejoice.
24 My tongue thy just and righteous acts shall all the day proclaim;
Because thou didst confound my foes, and brought'st them all to shame.

# PSALMS LXXII. LXXIII.

## PSALM LXXII.

1 LORD, let thy just decrees the king in all his ways direct;
And let his son throughout his reign, thy righteous laws respect.
2 So shall he still thy people judge with pure and upright mind,
Whilst all the helpless poor shall him their just protector find.
3 Then hills and mountains shall bring forth the happy fruits of peace;
Which all the land shall own to be the work of righteousness:
4 Whilst he the poor and needy race shall rule with gentle sway,
And from their humble necks shall take oppressive yokes away.
5 In every heart thy awful fear shall then be rooted fast,
As long as sun and moon endure, or time itself shall last.
6 He shall descend like rain that cheers the meadow's second birth;
Or like warm show'rs whose gentle drops refresh the thirsty earth.
7 In his blest days the just and good shall be with favour crown'd;
The happy land shall ev'ry where with endless peace abound.
8 His uncontrol'd dominion shall from sea to sea extend;
Begin at proud Euphrates' streams, at nature's limits end.
9 To him the savage nations round shall bow their servile heads;
His vanquish'd foes shall lick the dust, where he his conquests spreads.
10 The king of Tarshish, and the isles, shall costly presents bring;
From spicy Sheba gifts shall come, and wealthy Saba's king.
11 To him shall ev'ry king on earth his humble homage pay,
And diff'ring nations gladly join to own his righteous sway.
12 For he shall set the needy free, when they for succour cry;
Shall save the helpless and the poor, and all their wants supply.

### PART THE SECOND.

13 HIS providence for needy souls shall due supplies prepare;
And over their defenceless lives shall watch with tender care.
14 He shall preserve and keep their souls from fraud and rapine free;
And, in their sight, their guiltless blood of mighty price shall be.
15 Therefore shall God his life and reign to many years extend;
While eastern princes tribute pay, and golden presents send.
For him shall constant pray'rs be made through all his prosp'rous days:
His just dominion shall afford a lasting theme of praise.
16 Of useful grain, through all the land, great plenty shall appear:
A handful sown on mountain-tops a mighty crop shall bear:
Its fruit like cedars shook by winds, a rattling noise shall yield;
The city too shall thrive and vie for plenty with the eld.
17 The mem'ry of his glorious name through endless years shall run:
His spotless fame shall shine as bright and lasting as the sun.
In him the nations of the world shall be completely bless'd,
And his unbounded happiness by ev'ry tongue confess'd.
18 Then bless'd be God, the mighty Lord, the God whom Israel fears;
Who only wondrous in his works, beyond compare, appears.
19 Let earth be with his glory fill'd, for ever bless his name;
Whilst to his praise the list'ning world their glad assent proclaim.

## PSALM LXXIII.

1 AT length, by certain proofs 'tis plain, that God will to his saints be kind,
That all, whose hearts are pure and clean, shall his protecting favour find.
2, 3 Till this sustaining truth I knew, my stagg'ring feet had almost fail'd:
I griev'd the sinners' wealth to view, and envy'd when the fools prevail'd.
4, 5 They to the grave in peace descend, and, whilst they live, are hale and strong;
No plagues or troubles them offend, which oft to other men belong.
6, 7 With pride, as with a chain they're held, and rapine seems their robe of state;
Their eyes stand out with fatness swell'd they grow, beyond their wishes, great.
8, 9 With hearts corrupt, and lofty talk, oppressive methods they defend;
Their tongue through all the earth does walk, their blasphemies to heav'n ascend.
10 And yet admiring crowds are found, who servile visits duly make;

## PSALM LXXIV.

11 Because with plenty they abound, of which their flatt'ring slaves partake.
Their fond opinions these pursue, till they with them profanely cry,
"How should the Lord our actions view? can he perceive who dwells so high?"
12 Behold the wicked! these are they who openly their sins profess:
And yet their wealth's increas'd each day, and all their actions meet success.
13, 14 "Then have I cleans'd my heart," "and wash'd my hands from guilt in vain,
said I,
"If all the day oppress'd I lie, and ev'ry morning suffer pain."
15 Thus did I once to speak intend: but, if such things I rashly say,
Thy children, Lord, I must offend, and basely should their cause betray.

PART THE SECOND.

16, 17 To fathom this my thoughts I bent, but found the case too hard for me;
Till to the house of God I went; then I their end did plainly see.
18 How high soe'er advanc'd they all on slipp'ry places loosely stand;
Thence into ruin headlong fall, cast down by thy avenging hand.
19, 20 How dreadful and how quick their fate! despis'd by thee, when they're destroy'd;
As waking men with scorn do treat the fancies that their dreams employ'd.
21, 22 Thus was my heart with grief opprest, my reins were rack'd with endless pains;
So stupid was I, like a beast who no reflecting thought retains.
23, 24 Yet still thy presence me supplied, and thy right hand assistance gave;
Thou first shalt with thy counsel guide, and then to glory me receive.
25 Whom then in heav'n but thee alone have I, whose favour I require?
Throughout the spacious earth there's none that I besides thee can desire.
26 My trembling flesh, and aching heart, may often fail to succour me;
But God shall inward strength impart, and my eternal portion be.
27 For they that far from thee remove shall into sudden ruin fall:
If after other God's they rove, thy vengeance shall destroy them all,
28 But as for me, 'tis good and just that I should still to God repair:
In him I always put my trust, and will his wondrous works declare.

## PSALM LXXIV.

1 Why hast thou cast us off, O God? wilt thou no more return?
O why against thy chosen flock does thy fierce anger burn?
2 Think on thy antient purchase, Lord, the land that is thy own,
By thee redeem'd; and Sion's mount where once thy glory shone.
3 O! come and view our ruin'd state! how long our troubles last!
See how the foe, with wicked rage, has laid thy temple waste!
4 Thy foes blaspheme thy name: where late thy zealous servants pray'd,
The heathen there with haughty pomp their banners have display'd.
5, 6 Those curious carvings, which did once advance the artist's fame,
With ax and hammer they destroy, like works of vulgar frame.
7 Thy holy temple they have burn'd; and what escap'd the flame
Has been profan'd, and quite defac'd, though sacred to thy name.
8 Thy worship wholly to destroy maliciously they aim'd;
And all the sacred places burn'd, where we thy praise proclaim'd.
9 Yet of thy presence thou vouchsaf'st no tender signs to send:
We have no prophet now, that knows when this sad state shall end.

PART THE SECOND.

10 But Lord, how long wilt thou permit th' insulting foe to boast?
Shall all the honour of thy name for ever more be lost?
11 Why hold'st thou back thy strong right hand, and on thy patient breast,
When vengeance calls to stretch it forth, so calmly let'st it rest
12 Thou heretofore, with kingly pow'r, in our defence has fought;
For us, throughout the woud'ring world, has great salvation wrought.
13 'Twas thou, O God, that didst the sea by thy own strength divide:
Thou brak'st the wat'ry monster's head; the waves o'erwhelm'd their pride.
14 The greatest, fiercest of them all, that seem'd the deep to sway,
Was by thy pow'r destroy'd, and made to savage beasts a prey.

15 Thou cleav'st the solid rock, and mad'st the waters largely flow;
Again thou mad'st through parted streams thy wand'ring people go.
16 Thine is the cheerful day, and thine the black return of night;
Thou hast prepar'd the glorious sun, and ev'ry feebler light.
17 By thee the borders of the earth in perfect order stand:
The summer's warmth, and winter's cold attend on thy command.

PART THE THIRD.

18 Remember Lord, how scornful foes have daily urg'd our shame;
And how the foolish people have blasphem'd thy holy name.
19 O! free thy mourning turtle-dove, by sinful crowds beset:
Nor the assembly of thy poor for evermore forget.
20 Thy antient cov'nant, Lord, regard, and make thy promise good;
For now each corner of the land is fill'd with men of blood.
21 O! let not the opprest return with sorrow cloth'd and shame
But let the helpless and the poor for ever praise thy name.
22 Arise, O God, in our behalf: thy cause and ours maintain:
Remember how insulting fools each day thy name profane.
23 Make thou the boastings of thy foes for evermore to cease;
Whose insolence, if not chastis'd, will more and more increase

## PSALM LXXV.

1 To thee, O God, we render praise, to thee with thanks repair;
For that thy name to us is nigh, thy wondrous works declare.
2 In Israel when my throne is fix'd, with me shall justice reign,
3 The land with discord shakes; but I the sinking frame sustain.
4 Deluded wretches I advis'd, their errors to redress;
And warn'd bold sinners, that they should their swelling pride suppress.
5 Bear not yourselves so high, as if no pow'r could yours restrain;
Submit your stubborn necks and learn to speak with less disdain.
6 For that promotion which to gain your vain ambition strives,
From neither east nor west, nor yet from southern climes, arrives.
7 For God the great Disposer is and sov'reign Judge alone;
Who casts the proud to earth, and lifts the humble to a throne.
8 His hand holds forth a dreadful cup; with purple wine 'tis crown'd:
The deadly mixture, which his wrath deals out to nations round.
Of this his saints may sometimes taste but wicked men shall squeeze
The bitter dregs, and be condemned to drink the very lees.
9 His prophet, I to all the world this message will relate;
The justice then of Jacob's God my song shall celebrate.
10 The wicked's pride I will reduce, their cruelty disarm;
Exalt the just, and seat him high, above the reach of harm.

## PSALM LXXVI.

1 In Judah the Almighty's known, (Almighty there, by wonders shown)
His name in Jacob does excel:
2 His sanctuary in Salem stands: the majesty that heav'n commands
In Sion condescends to dwell.
3 He brake the bow and arrows there, the shield, the temper'd sword and spear;
There slain the mighty army lay:
4 Whence Sion's fame through earth is spread, of greater glory, greater dread,
Than hills where robbers lodge their prey.
5 Their valiant chiefs, who came for spoil, themselves met there a shameful foil,
Securely down to sleep they lay:
But wak'd no more; their stoutest band ne'er lifted one resisting hand
'Gainst his that did their legions slay.
6 When Jacob's God began to frown, both horse and charioteers, o'erthrown,
Together slept in endless night.
7 When thou, whom earth and heav'n revere, dost once with wrathful look appear,
What mortal pow'r can stand thy sight?

8 9, Pronounc'd from heav'n, earth heard its doom ; Grew hush'd with fear when thou didst come
The meek with justice to restore.
10 The wrath of man shall yield thee praise: Its last attempts but serve to raise
The triumphs of almighty pow'r.
11 Vow to the Lord, ye nations ; bring vow'd presents to th' eternal king ;
Thus to his name due rev'rence pay,
12 Who proudest potentates can quell ; to earthly kings more terrible,
Than to the trembling subjects they.

## PSALM LXXVII.

1 To God I cried, who to my help did graciously appear ;
2 In trouble's dismal day I sought my God with humble pray'r.
All night my fest'ring wound did run ; no med'cine gave relief :
My soul no comfort would admit ; my soul indulg'd her grief.
3 I thought on God, and favours past ; but that increas'd my pain ;
I found my spirit more oppress'd, the more I did complain.
4 Through ev'ry watch of tedious night thou keepest my eyes awake ;
My grief is swell'd to that excess, I sigh, but cannot speak.
5 I call'd to mind the days of old, with signal mercy crown'd.
Those famous years, of antient times, for miracles renown'd.
6 By night I recollect my songs, on former triumph's made ;
Then search, consult, and ask my heart, where's now thy wondrous aid ?
7 Has God for ever cast me off ? withdrawn his favour quite ?
8 Are both his mercy and his truth retir'd to endless night ?
9 Can his long-practis'd love forget its wonted aids to bring ?
Has he in wrath shut up and seal'd his mercy's healing spring ?
10 I said, my weakness hints these fears ; but I'll my fears disband ;
I'll yet remember the Most High, and years of his right hand.
11 I'll call to mind his works of old, the wonders of his might ;
12 On them my heart shall meditate, my tongue shall them recite.
13 Safe lodg'd from human search on high, O God, thy counsels are !
Who is so great a God as ours ? who can with him compare ?
14 Long since a God of wonders thee thy rescu'd people found :
15 Long since hast thou thy chosen seed with strong deliv'rance crown'd.
16 When thee, O God the waters saw, the frighted billows shrunk ;
The troubled depths themselves for fear, beneath their channels sunk.
17 The clouds pour'd down, while rending skies did with their noise conspire :
Thy arrows all abroad were sent, wing'd with avenging fire.
18 Heav'n with thy thunder's voice was torn, whilst all the lower world
With light'nings blaz'd ; earth shook, and seem'd from her foundation hurl'd.
19 Through rolling streams, thou findst thy way, thy paths in waters lie ;
Thy wondrous passage, where no sight thy footsteps can descry.
20 Thou led'st thy people like a flock, safe through the desert land,
By Moses, their meek skilful guide, and Aaron's sacred hand.

## PSALM LXXVIII.

1 Hear, O my people, to my law devout attention lend ;
Let the instruction of my mouth deep in your hearts descend.
2 My tongue, by inspiration taught, shall parables unfold.
Dark oracles, but understood, and own'd for truths of old :
3 Which we from sacred registers of antient times have known,
And our forefathers' pious care to us has handed down.
4 We will not hide them from our sons ; our offspring shall be taught
The praises of the Lord, whose strength has works of wonder wrought.
5 For Jacob he this law ordain'd. this league with Israel made ;
With charge, to be from age to age, from race to race convey'd.

That generations yet to come should to their unborn heirs
Religiously transmit the same, and they again to theirs.
7 To teach them that in God alone their hope securely stands;
That they should ne'er his works forget, but keep his just commands.
8 Lest, like their fathers, they might prove a stiff rebellious race,
False-hearted fickle to their God, unstedfast to his grace.
9 Such were revolting Ephraim's sons, who, though to warfare bred,
And skilful archers arm'd with bows, from field ignobly fled.
10, 11 They falsify'd their league with God, his orders disobey'd,
Forgot his works and miracles before their eyes display'd.
12 Nor wonders which their fathers saw, did they in mind retain;
Prodigious things in Egypt done, and Zoan's fertile plain.
13 He cut the seas to let them pass, restrain'd the pressing flood;
While pil'd on heaps, on either side, the solid waters stood.
14 A wondrous pillar led them on, compos'd of shade and light;
A shelt'ring cloud it prov'd by day, a leading fire by night.
15 When drought oppress'd them, where no stream, the wilderness supplied,
He cleft the rock whose flinty breast dissolv'd into a tide.
16 Streams from the solid rock he brought, which down in rivers fell,
That, trav'lling with their camp each day renew'd the miracle.
17 Yet there they sinn'd against him more, provoking the Most High,
In that same desert where he did their fainting souls supply.
18 They first incens'd him in their heart, that did his pow'r distrust,
And long'd for meat, not urg'd by want, but to indulge their lust.
19 Then utt'ring their blaspheming doubts; "Can God (they say) prepare
"A table in the wilderness, set out with various fare?
20 "He smote the flinty rock 'tis true, and gushing streams ensu'd;
"But can he corn and flesh provide for such a multitude?"
21 The Lord with indignation heard: from heav'n avenging flame
On Jacob fell, consuming wrath on thankless Israel came.
22 Because their unbelieving hearts in God would not confide,
Nor trust his care, who had from heav'n their wants so oft supplied.
23 Though he had made his clouds discharge provisions down in show'rs;
And when earth fail'd, reliev'd their needs from his celestial stores.
24 Though tasteful manna was rain'd down their hunger to relieve:
Though from the stores of heav'n they did sustaining corn receive.
25 Thus man with angels' sacred food, ungrateful man, was fed;
Not sparingly, for still they found a plenteous table spread.
26 From heav'n he made an east wind blow, then did the south command
27 To rain down flesh like dust, and fowls like seas' unnumber'd sand.
28 Within their trenches he let fall the luscious easy prey,
And all around their spreading camp the ready booty lay.
29 They fed, were fill'd; he gave them leave their appetites to feast;
30, 31 Yet still their wanton lust crav'd on, nor with their hunger ceas'd.
But whilst in their luxurious mouths they did their dainties chew,
The wrath of God smote down their chiefs and Israel's chosen slew.

PART THE SECOND.

32 Yet still they sinn'd, nor would afford his miracles belief;
33 Therefore through fruitless travels he consum'd their lives in grief.
34 When some were slain, the rest return'd to God with early cry;
35 Own'd him the Rock of their defence, their Saviour, God most high.
36 But this was feign'd submission all; their heart their tongue belied;
37 Their heart was still perverse, nor would firm in his league abide.
38 Yet full of mercy he forgave, nor did with death chastise;
But turn'd his kindled wrath aside, or would not let it rise.
39 For he remember'd they were flesh that could not long remain;
A murm'ring wind that's quickly past, and ne'er returns again.
40 How oft did they provoke him there, how oft his patience grieve,
In that same desert where he did their fainting souls relieve?
41 They tempted him by turning back, and wickedly repin'd,
When Israel's God refus'd to be by their desires confin'd.

42 Nor call'd to mind the hand and day that their redemption brought;
43 His signs in Egypt, wondrous work in Zoan's valley wrought.
44 He turn'd their rivers into blood, that man and beast forbore,
And rather chose to die of thirst than drink the putrid gore.
45 He sent devouring swarms of flies; hoarse frogs annoy'd their soil;
46 Locust's and caterpillars reap'd the harvest of their toil.
47 Their vines with batt'ring hail were broke; with frost the fig-tree dies;
48 Light'ning and hail made flocks and herds one gen'ral sacrifice.
49 He turn'd his anger loose, and set no time for it to cease;
And with their plagues, bad angels sent their torments to increase.
50 He clear'd a passage for his wrath to ravage uncontrol'd;
The murrain on their firstlings seiz'd in ev'ry field and fold.
51 The deadly pests from beast or man, from field to city came;
It slew their heirs, their eldest hopes, through all the tents of Ham.
52 But his own tribe, like folded sheep, he brought from their distress;
And them conducted like a flock throughout the wilderness.
53 He led them on, and in their way no cause of fear they found;
But march'd securely through those deeps, in which their foes were drown'd.
54 Nor ceas'd his care, till them he brought safe to his promis'd land,
And to his holy mount, the prize of his victorious hand.
55 To them the outcast heathen's land he did by lot divide;
And in their foes' abandon'd tents made Israel's tribes reside.

PART THE THIRD.

56 Yet still they tempted, still provok'd the wrath of God most high;
Nor would to practise his commands their stubborn hearts apply:
57 But in their faithless fathers' steps perversely chose to go:
They turn'd aside like arrows shot from some deceitful bow.
58 For him to fury they provok'd with altars set on high;
And with their graven images inflam'd his jealousy.
59 When God heard this, on Israel's tribes his wrath and hatred fell;
60 He quitted Shiloh, and the tents where once he chose to dwell.
61 To vile captivity his ark, his glory to disdain,
62 His people to the sword he gave, nor would his wrath restrain.
63 Destructive war their ablest youth untimely did confound;
No virgin was to th' altar led, with nuptial garlands crown'd.
64 In fight the sacrificer fell, the priests a victim bled;
And widows who their death should mourn, themselves of grief were dead.
65 Then, as a giant rous'd from sleep, whom wine had throughly warm'd,
Shouts out aloud; the Lord awak'd, and his proud foe alarm'd.
66 He smote their host, that from the field a scatter'd remnant came,
With wounds imprinted on their backs of everlasting shame.
67 With conquest crown'd he Joseph's tents and Ephraim's tribe forsook;
68 But Judah chose, and Sion's mount for his lov'd dwelling took.
69 His temple he erected there, with spires exalted high:
While deep, and fix'd, as those of earth, the strong foundation lie.
70 His faithful servant David too he for his choice did own,
And from the sheep-folds him advanc'd to sit on Judah's throne.
71 From tending on the teeming ewes, he brought him forth to feed
His own inheritance the tribes of Israel's chosen seed.
72 Exalted thus, the monarch prov'd a faithful shepherd still:
He fed them with an upright heart, and guided them with skill.

## PSALM LXXIX.

1 Behold, O God, how heathen hosts have thy possession seiz'd!
Thy sacred house they have defil'd, thy holy city raz'd.
2 The mangled bodies of thy saints abroad unburied lay;
Their flesh expos'd to savage beasts and rav'nous birds of prey.
3 Quite through Jerus'lem was their blood like common water shed;
And none were left alive to pay last duties to the dead.
4 The neighb'ring lands our small remains with loud reproaches wound:
And we a laughing-stock are made to all the nations round.

5 How long wilt thou be angry, Lord? must we for ever mourn?
Shall thy devouring jealous rage, like fire, for ever burn?
6 On foreign lands, that know not thee, thy heavy vengeance show'r?
Those sinful kingdoms let it crush, that have not own'd thy pow'r.
7 For their devouring jaws have prey'd on Jacob's chosen race;
And to a barren desert turn'd their fruitful dwelling place.
8 O think not on our former sins, but speedily prevent
The utter ruin of thy saints, almost with sorrow spent.
9 Thou God of our salvation, help, and free our souls from blame;
So shall our pardon and defence exalt thy glorious name.
10 Let infidels that scoffing say, "Where is the God they boast?"
In vengeance for thy slaughter'd saints, perceive thee to their cost.
11 Lord, hear the sighing pris'ner's moans, thy saving pow'r extend;
Preserve the wretches, doom'd to die, from that untimely end.
12 On them, who us oppress, let all our suff'rings be repaid;
Make their confusion seven times more than what on us they laid.
13 So we, thy people, and thy flock, shall ever praise thy name;
And with glad hearts our grateful thanks from age to age proclaim.

## PSALM LXXX.

1 O ISRAEL's Shepherd, Joseph's Guide, our pray'rs to thee vouchsafe to hear;
Thou, that dost on the cherubs ride, again in solemn state appear.
2 Behold, how Benjamin expects, with Ephraim and Manasseh join'd,
In our deliv'rance the effects of thy resistless strength to find,
3 Do thou convert us, Lord, do thou the lustre of thy face display;
And all the ills we suffer now like scatter'd clouds shall pass away.
4 O thou, whom heav'nly hosts obey, how long shall thy fierce anger burn?
How long thy suff'ring people pray, and to their pray'rs have no return?
5 When hungry, we are forc'd to drench our scanty food in floods of woe;
When dry, our raging thirst we quench with streams of tears that largely flow.
6 For us the heathen nations round, as for a common prey, contest;
Our foes with spiteful joy abound, and at our lost condition jest.
7 Do thou convert us, Lord, do thou the lustre of thy face display;
And all the ills we suffer now like scatter'd clouds shall pass away.

### PART THE SECOND.

8 THOU brought'st a vine from Egypt's land, and, casting out the heathen race,
Did'st plant it with thine own right hand and firmly fix'd it in their place.
9 Before it thou prepar'dst the way, and mad'st it take a lasting root,
Which, blest with thy indulgent ray, o'er all the land did widely shoot.
10, 11 The hills were cover'd with its shade, its goodly boughs did cedars seem
Its branches to the sea were spread, and reach'd to proud Euphrates' stream.
12 Why then hast thou its hedge o'erthrown, which thou hadst made so firm and strong?
Whilst all its grapes, defenceless grown, are pluck'd by those that pass along.
13 See how the bristling forest boar with dreadful fury lays it waste:
Hark how the savage monsters roar, and to their helpless prey make haste.

### PART THE THIRD

14 To thee, O God of hosts, we pray; thy wonted goodness, Lord, renew:
From heav'n, thy throne, this vine survey, and her sad state with pity view.
15 Behold the vineyard made by thee, which thy right hand did guard so long;
And keep that branch from danger free, which for thyself thou mad'st so strong.
16 To wasting flames 'tis made a prey, and all its spreading boughs cut down;
At thy rebuke they soon decay, and perish at thy dreadful frown.
17 Crown thou the king with good success, by thy right hand secur'd from wrong:
The son of man in mercy bless, whom for thyself thou mad'st so strong.
18 So shall we still continue free from whatso'er deserves thy blame;
And, if once more reviv'd by thee, will always praise thy holy name.
19 Do thou convert us, Lord, do thou the lustre of thy face display;
And all the ills we suffer now like scatter'd clouds shall pass away.

# PSALMS LXXXI. LXXXII. LXXXIII.

## PSALM LXXXI.

1 To God our never-failing strength, with loud applauses sing:
And jointly make a cheerful noise to Jacob's awful King.
2 Compose a hymn of praise, and touch your instruments of joy;
Let psalteries and pleasant harps your grateful skill employ.
3 Let trumpets at the great new moon, their joyful voices raise,
To celebrate th' appointed time, the solemn day of praise.
4 For this a statute was of old, which Jacob's God decreed,
To be with pious care observ'd by Israel's chosen seed.
5 This he for a memorial fix'd, when freed from Egypt's land;
Strange nations' barb'rous speech we heard, but could not understand.
6 Your burden'd shoulders I reliev'd, (thus seems our God to say;)
Your servile hands by me were freed from lab'ring in the clay.
7 Your ancestors, with wrongs oppress'd, to me for aid did call:
With pity I their suff'rings saw, and set them free from all.
They sought for me, and from the clouds in thunder I reply'd;
At Meribah's contentious stream their faith and duty try'd.

### PART THE SECOND.

8 Whilst I thy solemn will declare, my chosen people hear:
If thou, O Israel, to my words wilt lend thy list'ning ear:
9 Then shall no god besides myself within thy coasts be found;
Nor shalt thou worship any god of all the nations round.
10 The Lord thy God am I, who thee brought forth from Egypt's land;
'Tis I that all thy just desires supply with lib'ral hand.
11 But they, my chosen race, refus'd to hearken to my voice;
Nor would rebellious Israel's sons make me their happy choice.
12 So I, provok'd, resign'd them up to ev'ry lust a prey;
And in their own perverse designs permitted them to stray.
13 O that my people wisely would my just commandments heed!
And Israel in my righteous ways with pious care proceed!
14 Then should my heavy judgments fall on all that them oppose,
And my avenging hand be turn'd against their num'rous foes.
15 Their enemies and mine should all before my footstool bend:
But as for them, their happy state should never know an end.
16 All parts with pletny should abound; with finest wheat their field:
The barren rocks, to please their taste, should richest honey yield.

## PSALM LXXXII.

1 God in the great assembly stands, where his impartial eye
In state surveys the earthly gods, and does their judgments try.
2,3 How dare ye then unjustly judge, or be to sinners kind?
Defend the orphans and the poor; let such your justice find.
4 Protect the humble helpless man, reduc'd to deep distress,
And let not him become a prey to such as would oppress.
5 They neither know, nor will they learn, but blindly rove and stray:
Justice and truth, the world's supports, through all the land decay.
6 Well then might God in anger say, "I've call'd ye by my name;
"I've said, y' are gods, his sons and heirs of my immortal frame.
7 "But ne'ertheless your unjust deeds to strict account I'll call:
"You all shall die like common men, like other tyrants fall."
8 Arise, and thy just judgments, Lord, throughout the earth display;
And all the nations of the world shall own thy righteous sway.

## PSALM LXXXIII.

1 Hold not thy peace, O Lord our God, no longer silent be;
Nor with consenting quiet looks our ruin calmly see.
2 For lo! the tumults of thy foes o'er all the land are spread;
And they who hate thy saints and thee lift up their threat'ning head.
3 Against thy zealous people, Lord, they craftily combine;

And to destroy thy chosen saints have laid their close design.
4 "Come, let us cut them off, (say they) their nation, quite deface,
"That no remembrance may remain of Israel's chosen race.
5 Thus they against thy people's peace consult with one consent;
And diff'rent nations, jointly leagu'd, the common malice vent.
6 The Ishm'elites that dwell in tents, with warlike Edom join'd;
And Moab's sons our ruin vow, with Hagar's race combin'd.
7 Proud Ammon's offspring, Gebel too, with Amalek conspire;
The lords of Palestine, and all the wealthy sons of Tyre.
8 All these the strong Assyrian king their firm ally have got;
Who with a pow'rful army aids th' incestuous race of Lot.

PART THE SECOND.

9 But let such vengeance come to them as once to Midian came;
To Jabin and proud Sisera at Kishon's fatal stream.
10 When thy right hand their num'rous hosts near Endor did confound,
And left their carcases for dung to feed the hungry ground.
11 Let all the mighty men the fate of Zeb and Oreb share:
As Zeba and Zalmunnah, so let all their princes fare.
12 Who, with the same design inspir'd, thus vainly boasting spake,
"In firm possession for ourselves let us God's houses take."
13 To ruin let them haste, like wheels which downwards swiftly move:
Like chaff before the winds, let all their scatter'd forces prove.
14, 15 As flames consume dry wood, or heath, that on parch'd mountains grows,
So let thy fierce pursuing wrath with terror strike thy foes.
16, 17 Lord, shroud their faces with disgrace, that they may own thy name:
Or them confound, whose harden'd hearts thy gentler means disclaim.
So shall the won'dring world confess, that thou, who claim'st alone
18 Jehovah's name, o'er all the earth hast rais'd thy lofty throne.

## PSALM LXXXIV.

1 O God of hosts, the mighty Lord, how lovely is the place,
Where thou enthron'd in glory, shew'st the brightness of thy face!
2 My longing soul faints with desire to view thy blest abode:
My panting heart and flesh cry out for thee the living God.
3 The birds, more happy far than I, around thy temple throng;
Securely there they build, and there securely hatch their young.
4 O Lord of hosts, my King and God, how highly blest are they,
Who in thy temple always dwell, and there thy praise display!
5 Thrice happy they, whose choice has thee their sure protection made;
Who long to tread the sacred ways that to thy dwelling lead!
6 Who pass through parch'd and thirsty vales, yet no refreshment want:
Their pools are fill'd with rain, which thou at their request does grant.
7 Thus they proceed from strength to strength, and still approach more near,
Till all on Sion's holy mount before their God appear.
8 O Lord, the mighty God of hosts, my just request regard:
Thou God of Jacob, let my pray'r be still with favour heard.
9 Behold, O God, for thou alone canst timely aid dispense:
On thy anointed servant look, be thou his strong defence;
10 For in thy courts one single day 'tis better to attend,
Than, Lord, in any place besides a thousand days to spend.
11 Much rather in God's house will I the meanest office take,
Than in the wealthy tents of sin my pompous dwelling make.
12 For God, who is our sun and shield, will grace and glory give;
And no good thing will he withhold from them that justly live.
13 Thou God, whom heav'nly hosts obey, how highly bless'd is he,
Whose hope and trust, securely plac'd is still repos'd on thee!

## PSALM LXXXV

1 Lord, thou hast granted to thy land the favours we implor'd,
And faithful Jacob's captive race most graciously restor'd.

2, 3 Thy people's sins thou hast absolv'd, and all their guilt defac'd:
Thou hast not let thy wrath flame on, nor thy fierce anger last.
4 O God our Saviour, all our hearts to thy obedience turn:
That, quench'd with our repenting tears, thy wrath no more may burn.
5, 6 For why should thou be angry still, and wrath so long retain?
Revive us, Lord, and let thy saints thy wonted comfort gain.
7 Thy gracious favour, Lord, display, which we have long implor'd;
And, for thy wondrous mercy's sake, thy wonted aid afford.
8 God's answer patiently I'll wait; for he, with good success,
(If they no more to folly turn) his mourning saints will bless.
9 To all that fear his holy name his sure salvation's near:
And in its former happy state our nations shall appear.
10 For mercy know with truth is join'd, and righteousness with peace;
Like kind companions, absent long, with friendly arms embrace.
11, 12 Truth from the earth shall spring, shall streams of justice pour:
whilst heav'n
And God, from whom all goodness flows, shall endless plenty show'r.
13 Before him righteousness shall march, and his just paths prepare;
Whilst we his holy steps pursue with constant zeal and care.

## PSALM LXXXVI.

1 To my complaint, O Lord my God, thy gracious ear incline;
Hear me, distress'd, and destitute of all relief but thine.
2 Do thou, O God, preserve my soul, that does thy name adore:
Thy servant keep, and him, whose trust relies on thee, restore.
3 To me who daily thee invoke, thy mercy, Lord, extend;
4 Refresh thy servant's soul, whose hopes on thee alone depend.
5 Thou, Lord, art good, not only good, but prompt to pardon too;
Of plenteous mercy to all those who for thy mercy sue.
6 To my repeated humble pray'r, O Lord, attentive be:
7 When troubled, I on thee will call, for thou wilt answer me.
8 Among the gods there's none like thee, O Lord, alone divine!
To thee as much inferior they as are their works to thine.
9 Therefore their great Creator thee the nations shall adore;
Their long misguided pray'rs and praise to thy blest name restore.
10 All shall confess thee great, and great the wonders thou hast done;
Confess thee God, the God supreme; confess thee God alone.

PART THE SECOND.

11 Teach me thy way, O Lord, and I from truth shall ne'er depart;
In rev'rence to thy sacred name devoutly fix my heart.
12 Thee will I praise, O Lord my God, praise thee with heart sincere;
And to thy everlasting name eternal trophies rear.
13 Thy boundless mercy shewn to me transcends my pow'r to tell;
For thou hast oft redeem'd my soul from lowest depths of hell.
14 O God, the sons of pride and strife have my destruction sought;
Regardless of thy pow'r that oft has my deliv'rance wrought.
15 But thou thy constant goodness didst to my assistance bring;
Of patience, mercy, and of truth, thou everlasting spring!
16 O bounteous Lord, thy grace and strength to me thy servant show;
Thy kind protection, Lord, on me, thine handmaid's son, bestow.
17 Some signal give, which my proud foes may see with shame and rage,
When thou, O Lord, for my relief and comfort dost engage.

## PSALM LXXXVII.

1 God's temple crowns the holy mount; the Lord there condescends to dwell:
2 His Sion's gates, in his account, our Israel's fairest tents excel.
3 Fame glorious things of thee shall sing, O city of th' Almighty King!
4 I'll mention Rahab with due praise, in Babylon's applauses join,
The fame of Ethiopia raise, with that of Tyre and Palestine;
And grant that some, amongst them born, their age and country did adorn.

5 But still of Sion I'll aver. that many such from her proceed;
Th' Almighty shall establish her.
6 His gen'ral list shall shew, when read, that such a person there was born,
And such did such an age adorn.
7 He'll Sion find with numbers fill'd of such as merit high renown:
For band and voice musicians skill'd; and (her transcending fame to crown)
Of such she shall successions bring, like waters from a living spring.

## PSALM LXXXVIII.

1 To thee, my God and Saviour, I by day and night address my cry:
2 Vouchsafe my mournful voice to hear; to my distress incline thine ear
3 For seas of trouble me invade, my soul draws nigh to death's cold shade;
4 Like one whose strength and hopes are fled, they number me among the dead.
5 Like those who, shrouded in the grave, from thee no more remembrance have;
6 Cast off from thy sustaining care down to the confines of despair.
7 Thy wrath hath hard upon me lain, afflicting me with restless pain:
Me all thy mountain waves have prest, too weak, alas! to bear the least.
8 Remov'd from friends, I sigh alone, in a loath'd dungeon laid, where none
A visit will vouchsafe to me, confin'd past hopes of liberty.
9 My eyes from weeping never cease, they waste, but still my griefs increase:
Yet daily, Lord, to thee I pray'd, with out-stretch'd hands invok'd thy aid.
10 Wilt thou by miracles revive the dead whom thou forsook'st, alive?
From death restore, thy praise to sing, whom thou from prison would'st not bring?
11 Shall the mute grave thy love confess? a mould'ring tomb thy faithfulness?
12 Thy truth and pow'r renown obtain, where darkness and oblivion reign?
13 To thee, O Lord, I cry, forlorn: my pray'r prevents the early morn.
14 Why hast thou, Lord, my soul forsook, nor once vouchsaf'd a gracious look?
15 Prevailing sorrows bear me down, which from my youth with me have grown
Thy terrors past distract my mind, and fears of blacker days behind.
16 Thy wrath has burst upon my head, thy terrors fill my soul with dread:
17 Environ'd as with waves combin'd, and for a gen'ral deluge join'd.
18 My lovers, friends, familiars, all remov'd from sight, and out of call;
To dark oblivion all retir'd, dead, or at least to me expir'd.

## PSALM LXXXIX.

1 Thy mercies, Lord, shall be my song; my song on them shall ever dwell;
To ages yet unborn my tongue thy never-failing truth shall tell.
2 I have affirm'd and still maintain, thy mercy shall for ever last:
Thy truth that does the heav'n sustain, like them shall stand for ever fast.
3 Thus spak'st thou by the prophet's voice; "With David I a league have made;
"To him my servant, and my choice, by solemn oath this grant convey'd;
4 "While earth, and seas, and skies endure, thy seed shall in my sight remain;
"To them thy throne I will ensure; they shall to endless ages reign.
5 For such stupendous truth and love both heav'n and earth just praises owe,
By choirs of angels sung above, and by assembled saints below.
6 What seraph of celestial birth to vie with Israel's God shall dare
Or who among the gods of earth with our almighty Lord compare?
7 With rev'rence and religious dread his saints should to his temple press;
His fear through all their hearts should spread, who his Almighty name confess.
8 Lord God of armies, who can boast of strength or pow'r like thine renown'd?
Of such a num'rous faithful host, as that which does thy throne surround?
9 Thou dost the lawless sea control, and change the prospect of the deep;
Thou mak'st the sleeping billows roll; thou mak'st the rolling billows sleep.
10 Thou brak'st in pieces Rahab's pride, and didst oppressing pow'r disarm:
Thy scatter'd foes have dearly try'd the force of thy resistless arm.
11 In thee the sov'reign right remains of earth and heav'n; thee, Lord, alone,
The world and all that it contains their Maker and Preserver own.
12 The poles on which the globe does rest were form'd by thy creating voice
Tabor and Hermon, east and west, in thy sustaining pow'r rejoice.
13 Thy arm is mighty, strong thy hand, yet, Lord, thou dost with justice reign;
14 Possess'd of absolute command, thou truth and mercy dost maintain,

## PSALM XC.

15 Happy, thrice happy they, who hear thy sacred trumpet's joyful sound;
Who may at festivals appear, with thy most glorious presence crown'd.
16 Thy saints shall always be o erjoy'd, who on thy sacred name rely;
And, in thy righteousness employ'd, above their foes he rais'd on high.
17 For in thy strength they shall advance, whose conquests from thy favour spring;
18 The Lord of hosts is our defence, and Israel's God our Israel's King.
19 Thus spak'st thou by the prophet's voice, a mighty champion I will send:
" From Judah's tribe have I made choice of one who shall the rest defend.
20 " My servant David I have found, with holy oil anointed him;
21 " Him shall the hand support that crown'd, and guard that gave the diadem.
22 " No prince from him shall tribute force, no son of strife shall him annoy:
23 " His spiteful foes I will disperse, and them before his face destroy.
24 " My truth and grace shall him sustain; his armies, in well-order'd ranks,
25 " Shall conquer from the Tyrian main to Tygris and Euphrates' banks.
26 " Me for his Father he shall take, his God and rock of safety call;
27 " Him I my first-born son will make, and earthly kings his subjects all.
28 " To him my mercy I'll secure, my cov'nant make for ever fast:
29 " His seed for ever shall endure; his throne, till heav'n dissolves, shall last.

### PART THE SECOND.

30 " But if his heirs my law forsake, and from my sacred precepts stray;
31 " If they my righteous statutes break, nor strictly my commands obey;
32 " Their sins I'll visit with a rod, and for their folly make them smart;
33 " Yet will not cease to be their God, nor from my truth, like them, depart.
34 " My cov'nant I will ne'er revoke, but in remembrance fast retain:
" The thing that once my lips have spoke shall in eternal force remain.
35 " Once have I sworn, but once for all, and made my holiness the tie,
" That I my grant will ne'er recal, nor to my servant David lie;
36 " Whose throne and race the constant sun shall, like his course, establish'd see:
37 " Of this my oath, thou conscious moon, in heav'n my faithful witness be.
38 Such was thy gracious promise, Lord, but thou hast now our tribes forsook;
Thy own anointed hast abhor'd, and turn'd on him thy wrathful look.
39 Thou seemest to have render'd void the cov'nant with thy servant made;
Thou hast his dignity destroy'd, and in the dust his honour laid.
40 Of strong holds thou hast him bereft, and brought his bulwarks to decay;
41 His frontier coasts defenceless left, a public scorn and common prey.
42 His ruin does glad triumphs yield to foes advanc'd by thee to might;
43 Thou hast his conqu'ring sword unsteel'd, his valour turn'd to shameful flight;
44 His glory is to darkness fled, his throne is levell'd with the ground;
45 His youth to wretched bondage led, with shame o'erwhelm'd and sorrow drown'd.
46 How long shall we thy absence mourn? wilt thou for ever, Lord, retire?
Shall thy consuming anger burn, till that and we at once expire?
47 Consider, Lord, how short a space thou dost for mortal life ordain:
No method to prolong the race, but loading it with grief and pain.
48 What man is he that can control death's strict unalterable doom?
Or rescue from the grave his soul, the grave that must mankind entomb?
49 Lord, where's thy love, thy boundless grace, the oath to which thy truth did seal,
Consign'd to David and his race, the grant which time should ne'er repeal?
50 See how thy servants treated are with infamy, reproach, and spite,
Which in my silent breast I bear from nation of licentious might.
51 How they reproaching thy great name, have made thy servant's hope their jest:
Yet thy just praises we'll proclaim, and ever sing, The Lord be blest.

Amen, Amen.

## PSALM XC.

1 O Lord, the Saviour and defence of us thy chosen race,
From age to age thou still hast been our sure abiding place.
2 Before thou brought'st the mountains forth, or th' earth and world didst frame,
Thou always wert the mighty God, and ever art the same.
3 Thou turnest man, O Lord, to dust, of which he first was made:
And when thou speak'st the word, Return, 'tis instantly obey'd.
4 For in thy sight a thousand years are like a day that's past,
Or like a watch in dead of night, whose hours unmiaded waste.

# PSALM XCI.

5 Thou sweep'st us off as with a flood, we vanish hence like dreams;
At first we grow like grass, that feels the sun's reviving beams:
6 But howsoever fresh and fair its morning beauty shows;
'Tis all cut down and wither'd quite, before the ev'ning close.
7, 8 We by thine anger are consum'd, and by thy wrath dismay'd:
Our public crimes and secret sins before thy sight are laid.
9 Beneath thine anger's sad effect our drooping days we spend
Our unregarded years break off, like tales that quickly end.
10 Our term of time is seventy years, an age that few survive:
But if with more than common strength, to eighty we arrive;
Yet then our boasted strength decays, to sorrow turn'd and pain:
So soon the slender thread is cut, and we no more remain.

PART THE SECOND.

11 But who thy anger's dread effects does as he ought revere?
And yet thy wrath does fall or rise, as more or less we fear.
12 So teach us, Lord, th' uncertain sum of our short days to mind,
That to true wisdom all our hearts may ever be inclin'd.
13 O to thy servant, Lord, return, and speedily relent.
As we of our misdeeds, do thou of our just doom repent.
14 To satisfy and cheer our souls thy early mercy send;
That we may all our days to come in joy and comfort spend.
15 Let happy times with large amends dry up our former tears,
Or equal at the least the term of our afflicted years.
16 To all thy servants, Lord, let this thy wondrous work be known,
And to our offspring yet unborn thy glorious pow'r be shown.
17 Let thy bright rays upon us shine; give thou our works success;
The glorious work we have in hand do thou vouchsafe to bless.

## PSALM XCI.

1 He that has God his guardian made, shall under the Almighty's shade
Secure and undisturb'd abide.
2 Thus to my soul of him I'll say, He is my fortress and my stay,
My God, in whom I will confide.
3 His tender love and watchful care shall free thee from the fowler's snare,
And from the noisome pestilence.
4 He over thee his wings shall spread, and cover thy unguarded head;
His truth shall be thy strong defence.
5 No terrors that surprise by night shall thy undaunted courage fright,
Nor deadly shafts that fly by day;
6 No plague, of unknown rise, that kills in darkness, nor infectious ills
That in the hottest season slay
7 A thousand at thy side shall die, at thy right hand ten thousand lie,
While thy firm health untouch'd remains:
8 Thou only shalt look on, and see the wicked's sad catastrophe,
And count the sinner's mournful gains.
9 Because (with well-plac'd confidence) thou mak'st the Lord thy sure defence,
And on the Highest dost rely;
10 Therefore no ill shall thee befal, nor to thy healthful dwelling shall
Any infectious plague draw nigh.
11 For he, throughout thy happy days, to keep thee safe in all thy ways,
Shall give his angels strict commands:
12 And they, lest thou should'st chance to meet with some rough stone to wound thy feet,
Shall bear thee safely in their hands.
13 Dragons and asps that thirst for blood, and lions roaring for their food,
Beneath his conqu'ring feet shall lie.
14 Because he lov'd and honour'd me, therefore, says God, I'll set him free,
And fix his glorious throne on high.
15 He'll call; I'll answer when he calls, and rescue him when ill befals,
Increase his honour and his wealth
16 And when, with undisturb'd content, his long and happy life is spent,
His end I'll crown with saving health.

# PSALMS XCII. XCIII. XCIV.

## PSALM XCII.

1 How good and pleasant must it be to thank the Lord most high;
And with repeated hymns of praise his name to magnify!
2 With ev'ry morning's early dawn his goodness to relate
And of his constant truth each night the glad effects repeat.
3 To ten-string'd instruments we'll sing, with tuneful psalt'ries join'd;
And to the harp with solemn sounds, for sacred use design'd.
4 For through thy wondrous works, O Lord, thou mak'st my heart rejoice;
The thoughts of them shall make me glad, and shout with cheerful voice.
5, 6 How wondrous are thy works, O Lord, how deep are thy decrees!
Whose winding tracks, in secret laid, no stupid sinner sees.
7 He little thinks, when wicked men, like grass look fresh and gay,
How soon their short-liv'd splendor must for ever pass away.
8, 9 But thou, my God, art still most high; and all thy lofty foes,
Who thought they might securely sin, shall be o'erwhelm'd with woes:
10 Whilst thou exalt'st my sov'reign pow'r, and mak'st it largely spread;
And with refreshing oil anoint'st my consecrated head.
11 I soon shall see my stubborn foes to utter ruin brought;
And hear the dismal end of those who have against me fought.
12 But righteous men, like fruitful palms, shall make a glorious show;
As cedars, that on Lebanon in stately order grow.
13, 14 These planted in the house of God within his courts shall thrive;
Their vigour and their lustre both shall in old age revive.
15 Thus will the Lord his justice show; and God, my strong defence,
Shall due rewards to all the world impartially dispense.

## PSALM XCIII.

1 With glory clad, with strength array'd, the Lord, that o'er all nature reigns,
The world's foundation strongly laid, and the vast fabric still sustains.
2 How surely 'stablish'd is thy throne! which shall no change or period see;
For thou, O Lord, and thou alone, art God from all eternity.
3, 4 The floods, O Lord, lift up their voice, and toss the troubled waves on high;
But God above can still their noise, and make the angry sea comply.
5 Thy promise, Lord, is ever sure; and they, that in my house would dwell,
That happy station to secure must still in holiness excel.

## PSALM XCIV.

1, 2 O God, to whom revenge belongs, thy justice now disclose:
Arise, thou Judge of all the earth, and crush thy haughty foes.
3, 4 How long, O Lord, shall sinful men their solemn triumphs make?
How long their wicked actions boast, and insolently spake?
5, 6 Not only they thy saints oppress, but unprovok'd, they spill
The widow and the stranger's blood, and helpless orphans kill.
7 "And yet the Lord shall ne'er perceive, (profanely thus they speak)
"Nor any notice of our deeds the God of Jacob take."
8 At length, ye stupid fools, your wants endeavour to discern;
In folly will you still proceed, and wisdom never learn?
9, 10 Can he be deaf who form'd the ear? or blind who fram'd the eye?
Shall earth's great Judge not punish those, who his known will defy?
11 He fathoms all the thoughts of men, to him their hearts lie bare;
His eye surveys them all, and sees how vain their counsels are.

### PART THE SECOND.

12 Bless'd is the man, whom thou, O Lord, in kindness dost chastise,
And by thy sacred rules to walk dost lovingly advise:
13 This man shall rest and safety find in seasons of distress,
Whilst God prepares a pit for those that stubbornly transgress.
14 For God will never from his saints his favour wholly take:
His own possession and his lot he will not quite forsake.

15 The world shall then confess thee just in all that thou hast done;
And those that choose thy upright ways, shall in those paths go on.
16 Who will appear in my behalf, when wicked men invade?
Or who, when sinners would oppress, my righteous cause shall plead?
17, 18, 19 Long since had I in silence slept, but that the Lord was near,
To stay me when I slipt; when sad, my troubled heart to cheer.
20 Wilt thou, who art a God most just, their sinful throne sustain,
Who make the law a fair pretence their wicked ends to gain?
21 Against the lives of righteous men they form their close design;
The blood of innocents to spill, in solemn league combine,
22 But my defence is firmly plac'd in God the Lord most high:
He is my rock, to which I may for refuge always fly.
23 The Lord shall cause their ill designs on their own heads to fall:
He in their sins shall cut them off, our God shall slay them all.

## PSALM XCV.

1 O Come, loud anthems let us sing, loud thanks to our almighty king
For we our voices high should raise, when our salvation's rock we praise.
2 Into his presence let us haste, to thank him for his favours past;
To him address, in joyful songs, the praise that to his name belongs.
3 For God the Lord, enthron'd in state, is, with unrivall'd glory, great:
A king superior far to all whom by his title God we call.
4 The depths of earth are in his hand, her secret wealth at his command;
The strength of hills that threat the skies, subjected to his empire lies.
5 The rolling ocean's vast abyss by the same sov'reign right is his:
'Tis mov'd by his almighty hand, that form'd and fix'd the solid land.
6 O let us to his courts repair, and bow with adoration there:
Down on our knees devoutly all before the Lord our maker fall.
7 For he's our God, our shepherd he, his flock and pasture sheep are we.
If then you'll (like his flock) draw near, to-day if you his voice will hear,
8 Let not your harden'd hearts renew your fathers' crimes and judgments too;
Nor here provoke my wrath, as they in desert plains of Meribah.
9 When thro' the wilderness they mov'd, and me with fresh temptations prov'd:
They still, thro' unbelief, rebell'd, while they my wondrous works beheld.
10, 11 They forty years my patience griev'd, tho' daily I their wants reliev'd.
Then—'Tis a faithless race, I said, whose heart from me has always stray'd;
They ne'er will tread my righteous path: therefore to them, in settled wrath,
Since they despis'd my rest, I sware, that they should never enter there.

## PSALM XCVI.

1 Sing to the Lord a new-made song; let earth in one assembled throng,
Her common patron's praise resound.
2 Sing to the Lord, and bless his name, from day to day his praise proclaim,
Who us has with salvation crown'd.
3 To heathen lands his fame rehearse, his wonders to the universe,
4 He's great, and greatly to be prais'd; in Majesty and glory rais'd
Above all other deities.
5 For pageantry and idols all are they whom gods the heathen call:
He only rules who made the skies.
6 With majesty and honour crown'd, beauty and strength his throne surround
7 Be therefore both to him restor'd by you, who have false gods ador'd,
Ascribe due honour to his name;
8 Peace-off'rings on his altar lay, before his throne your homage pay,
Which he, and he alone can claim.
9 To worship at his sacred court, let all the trembling world resort.
10 Proclaim aloud, Jehovah reigns, whose pow'r the universe sustains,
And banish'd justice will restore.
11 Let therefore heav'n new joys confess, and heav'nly mirth let earth express;
Its loud applause the ocean roar;
Its mute inhabitants rejoice, and for this triumph find a voice.
12 For joy let fertile valleys sing, the cheerful groves their tribute bring;
The tuneful choir of birds awake,

13 The Lord's approach to celebrate, who now sets out with awful state;
His circuit through the earth to take.
From heav'n to judge the world he's come, with justice to reward and doom.

## PSALM XCVII.

1 JEHOVAH reigns, let all the earth, in his just government rejoice:
Let all the isles with sacred mirth, in his applause unite their voice.
2 Darkness and clouds of awful shade his dazzling glory shroud in state;
Justice and truth his guards are made, and fix'd by his pavilion wait.
3 Devouring fire before his face his foes around with vengeance struck
4 His light'nings set the world on blaze, earth saw it, and with terror shook.
5 The proudest hills his presence felt, their height nor strengh could help afford
The proudest hills like wax did melt in presence of th' almighty Lord.
6 The heav'ns his righteousness to show, with storms of fire our foes pursu'd,
And all the trembling world below have his descending glory view'd.
7 Confounded be their impious host, who make the gods to whom they pray:
All who of pageant idols boast, to him, ye gods, your worship pay.
8 Glad Sion of thy triumph heard, and Judah's daughters were o'erjoy'd;
Because thy righteous judgments, Lord, have pagan pride and pow'r destroy'd.
9 For thou, O God, art seated high; above earth's potentates enthron'd:
Thou, Lord, unrivall'd in the sky, supreme by all the gods art own'd.
10 You who to serve this Lord aspire, abhor what's ill, and truth esteem:
He'll keep his servants soul entire, and them from wicked hands redeem.
11 For seeds are sown of glorious light, a future harvest for the just:
And gladness for the heart that's right, to recompense its pious trust.
12 Rejoice, ye righteous, in the Lord: memorials of his holiness
Deep in your faithful breasts record. and with your thankful tongues confess.

## PSALM XCVIII.

1 SING to the Lord a new-made song, who wondrous things has done;
With his right hand and holy arm the conquest he has won.
2 The Lord has through th' astonish'd world display'd his saving might,
And made his righteous acts appear in all the heathen's sight,
3 Of Israel's house his love and truth have ever mindful been;
Wide earth's remotest parts the pow'r of Israel's God have seen.
4 Let therefore earth's inhabitants their cheerful voices raise,
And all with universal joy resound their Maker's praise.
5 With harp and hymns soft melody, into the concert bring.
6 The trumpet and shrill cornet's sound, before th' Almighty King.
7 Let the loud ocean roar her joy, with all that seas contain;
The earth and her inhabitants join concert with the main.
8 With joy let riv'lets swell to streams, to spreading torrents they;
And echoing vales from hill to hill redoubled shouts convey;
9 To welcome down the world's great Judge, who does with justice come,
And with impartial equity both to reward and doom.

## PSALM XCIX.

1 JEHOVAH reigns, let therefore all the guilty nations quake:
On cherubs' wings he sits enthron'd; let earth's foundation shake.
2 On Sion's hill he keeps his court, his palace makes her tow'rs;
Yet thence his sov'reignty extends supreme o'er earthly pow'rs.
3 Let therefore all with praise address his great and dreadful name,
And with his unresisted might his holiness proclaim.
4 For truth and justice in his reign of strength and pow'r take place;
His judgments are with righteousness dispens'd to Jacob's race.
5 Therefore exalt the Lord our God, before his foot-stool fall;
And with his unresisted might his holiness extol.
6 Moses and Aaron thus of old among his priests ador'd;
Among his prophets Samuel thus his sacred name implor'd.
Distress'd, upon the Lord they call'd, who ne'er their suit deny'd;
But, as with rev'rence they implor'd, he graciously reply'd.

7 For with their camp, to guide their march, the cloudy pillar mov'd.
They kept his laws, and to his will obedient servants prov'd.
8 He answer'd them, forgiving oft his people for their sake;
And those who rashly them oppos'd did sad examples make.
9 With worship at his sacred courts exalt our God and Lord;
For he, who only holy is, alone should be ador'd.

## PSALM C.

1, 2 With one consent let all the earth to God their cheerful voices raise;
Glad homage pay with awful mirth, and sing before him songs of praise.
3 Convinc'd that he is God alone, from whom both we and all proceed;
We, whom he chuses for his own, the flock that he vouchsafes to feed.
4 O, enter then his temple gate, thence to his courts devoutly press,
And still your grateful hymns repeat, and still his name with praises bless.
5 For he's the Lord, supremely good, his mercy is for ever sure;
His truth, which always firmly stood, to endless ages shall endure.

## PSALM CI.

1 Of mercy's never-failing spring and stedfast judgments I will sing;
And since they both to thee belong, to thee, O Lord, address my song.
2 When, Lord, thou shalt with me reside, wise discipline my reign shall guide;
With blameless life myself I'll make a pattern for my court to take.
3 No ill design will I pursue, nor those my fav'rites make that do;
4 Who to reproof has no regard, him will I totally discard.
5 The private slanderer shall be in public justice doom'd by me:
From haughty looks I'll turn aside, and mortify the heart of pride.
6 But honesty call'd from her cell, in splendor at my court shall dwell
Who virtue's practice make their care shall have the first preferments there.
7 No politics shall recommend his country's foe to be my friend;
None e'er shall to my favour rise by flatt'ring or malicious lies.
8 All those who wicked courses take an early sacrifice I'll make;
Cut off, destroy till none remain God's holy city to profane.

## PSALM CII.

1 When I pour out my soul in pray'r, do thou, O Lord, attend;
To thy eternal throne of grace let my sad cry ascend.
2 O hide not thou thy glorious face in times of deep distress;
Incline thine ear, and, when I call, my sorrow soon redress.
3 Each cloudy portion of my life like scatter'd smoke expire;
My shrivell'd bones are like a hearth that's parch'd with constant fire.
4 My heart, like grass that feels the blast of some infectious wind,
Does languish so with grief, that scarce my needful food I mind.
5 By reason of my sad estate I spend my breath in groans.
My flesh is worn away, my skin scarce hides my starting bones.
6 I'm like a pelican become, that does in deserts mourn;
Or like an owl, that sits all day on barren trees forlorn.
7 In watchings, or in restless dreams, the night by me is spent,
As by those solitary birds that lonesome roofs frequent.
8 All day by railing foes I'm made the subject of their scorn;
Who all, possess'd with furious rage, have my destruction sworn.
9 When grov'ling on the ground I lie, oppress'd with grief and fears,
My bread is strew'd with ashes o'er, my drink is mix'd with tears
10 Because on me with double weight thy heavy wrath doth lie:
For thou, to make my fall more great, didst lift me up on high.
11 My days, just hast'ning to their end, are like an ev'ning shade:
My beauty does like wither'd grass, with waning lustre fade.
12 But thy eternal state, O Lord, no length of time shall waste;
The mem'ry of thy wondrous works from age to age shall last.
13 Thou shalt arise, and Sion view with an unclouded face;
For now her time is come, thine own appointed day of grace.
14 Her scatter'd ruins by thy saints with pity are survey'd;
They grieve to see her lofty spires in dust and rubbish laid.

15, 16 The name and glory of the Lord — all heathen kings shall fear;
When he shall Sion build again, — and in full state appear.
17, 18 When he regards the poor's request, — nor slights their earnest pray'r;
Our sons, for this recorded grace, — shall his just praise declare.
19 For God from his abode on high — his gracious beams display'd;
The Lord from heav'n, his lofty throne, — hath all the earth survey'd.
20 He listen'd to the captives' moans, — he heard their mournful cry,
And freed by his resistless pow'r — the wretches doom'd to die.
21 That they in Sion, where he dwells, — might celebrate his fame,
And through the holy city sing — loud praises to his name.
22 When all the tribes assembling there — their solemn vows address,
And neigh'bring lands with glad consent — the Lord their God confess,
23 But, ere my race is run, my strength — thro' his fierce wrath decays;
He has, when all my wishes bloom'd — cut short my hopeful days.
24 Lord, end not thou my life, said I, — when half is scarcely past:
Thy years, from worldly changes free, — to endless ages last.
25 The strong foundations of the earth — of old by thee were laid;
Thy hands the beauteous arch of heav'n — with wondrous skill have made.
26, 27 Whilst thou for ever shalt endure, — they soon shall pass away;
And, like a garment often worn, — shall tarnish and decay.
Like that, when thou ordain'st thy change, — to thy command they bend;
But thou continu'st still the same, — nor have thy years an end.
28 Thou to the children of thy saints — shall lasting quiet give;
Whose happy race, securely fix'd, — shall in thy presence live.

## PSALM CIII.

1, 2 My soul, inspir'd with sacred love, — God's holy name for ever bless;
Of all his favours mindful prove, — and still thy grateful thanks express.
3, 4 'Tis he that all thy sins forgives, — and after sickness makes thee sound;
From danger he thy life retrieves, — by him with grace and mercy crown'd.
5, 6 He with good things thy mouth supplies, — thy vigor, eagle-like, renews:
He, when the guiltless suff'rer cries, — his foe with just revenge pursues.
7 God made of old his righteous ways — to Moses and our fathers known;
His works, to his eternal praise, — were to the sons of Jacob shown.
8 The Lord abounds with tender love — and unexampled acts of grace:
His waken'd wrath does slowly move, — his willing mercy flies apace.
9, 10 God will not always harshly chide, — but with his anger quickly part;
And loves his punishments to guide — more by his love than our desert.
11 As high as heav'n its arch extends — above this little spot of clay,
So much his boundless love transcends — the small respects that we can pay
12, 13 As far as 'tis from east to west, — so far has he our sins remov'd,
Who with a father's tender breast — has such as fear him always lov'd.
14, 15 For God, who all our frame surveys, — considers that we are but clay;
How fresh soe'er we seem, our days — like grass or flow'rs must fade away
16, 17 Whilst they are nipp'd with sudden blasts, — nor can we find their former place,
God's faithful mercy ever lasts — to those that fear him and their race.
18 This shall attend on such as still — proceed in his appointed way;
And who not only know his will, — but to it just obedience pay.
19, 20 The Lord, the universal King, — in heav'n has fix'd his lofty throne:
To him, ye angels, praises sing, — in whose great strength his pow'r is shown.
21 Ye that his just commands obey, — and hear and do his sacred will;
Ye hosts of his this tribute pay, — who still what he ordains fulfil.
22 Let ev'ry creature jointly bless — the mighty Lord: and thou my heart,
With grateful joy thy thanks express, — and in this concert bear thy part.

## PSALM CIV.

1 Bless God, my soul; thou, Lord, alone, — possessest empire without bounds:
With honour thou art crown'd, thy throne — eternal majesty surrounds.
2 With light thou dost thyself enrobe, — and glory for a garment take;
Heav'n's curtains stretch beyond the globe — thy canopy of state to make.
3 God builds on liquid air, and forms — his palace-chambers in the skies;
The clouds his chariots are, and storms — the swift wing'd steeds with which he flies

4 As bright as flame, as swift as wind, his ministers heav'n's palace fill,
To have their sundry tasks assign'd; all proud to serve their sov'reign's will.
5, 6 Earth on her centre fix'd he set, her face with waters overspread:
Nor proudest mountains dar'd, as yet, to lift above the waves their head.
7 But when thy awful face appear'd, th' insulting waves dispers'd; they fled,
When once thy thunder's voice they heard, and by their haste confess'd their dread.
8 Thence up by secret tracks they creep, and, gushing from the mountains side,
Through valleys travel to the deep, appointed to receive their tide.
9 There hast thou fix'd the ocean's bounds the threat'ning surges to repel:
That they no more o'erpass their mounds, nor to a second deluge swell.

PART THE SECOND.

10 Yet thence, in smaller parties drawn, the sea recovers her lost hills;
And starting springs from ev'ry lawn supply the vales with plenteous rills.
11 The field's tame beasts are thither led, weary with labour, faint with drought:
And asses on wild mountains bred, have sense to find these currents out.
12 There shady trees, from scorching beams, yield shelter to the feather'd throng;
They drink, and to the bounteous streams, return the tribute of their song.
13 His rain from heav'n parch'd hills recruit, that soon transmit the liquid store;
Till earth is burden'd with her fruit, and nature's lap can hold no more.
14 Grass, for our cattle to devour, he makes the growth of ev'ry field;
Herbs, for man's use, of various pow'r, that either food or physic yield.
15 With cluster'd grapes he crowns the vine, to cheer man's heart oppress'd with cares;
Gives oil that makes his face to shine, and corn that wasted strength repairs.

PART THE THIRD.

16 The trees of God, without the care or art of man, with sap are fed;
The mountain cedars look as fair as those in royal gardens bred.
17 Safe in the lofty cedars' arms the wand'rers of the air may rest;
The hospitable pine from harms protects the stork, her pious guest
18 Wild goats the craggy rock ascend, its tow'ring heights their fortress make,
Whose cells in labyrinths extend, where feebler creatures refuge take.
19 The moon's inconstant aspect shows th' appointed seasons of the year;
Th' instructed sun his duty knows, his hours to rise and disappear.
20, 21 Darkness he makes the earth to shroud, when forest beasts securely stray;
Young lions roar their wants aloud to providence, that sends them prey
22 They range all night, on slaughter bent, till summon'd by the rising morn;
To skulk in dens, with one consent, the conscious ravagers return.
23 Forth to the tillage of his soil the husbandman securely goes,
Commencing with the sun his toil, with him returns to his repose.
24 How various, Lord, thy works are found; for which thy wisdom we adore,
The earth is with thy treasure crown'd, till nature's hand can grasp no more.

PART THE FOURTH.

25 But still the vast unfathom'd main of wonders a new scene supplies,
Whose depths inhabitants contain of ev'ry form and ev'ry size.
26 Full-freighted ships from ev'ry port there cut their unmolested way;
Leviathan, whom there to sport thou mad'st, has compass there to play.
27 These various troops of sea and land in sense of common want agree:
All wait on thy dispensing hand, and have their daily alms from thee.
28 They gather what thy stores disperse without their trouble to provide:
Thou op'st thy hand, the universe, the craving world, is all supplied.
29 Thou for a moment hid'st thy face, the num'rous ranks of creatures mourn;
Thou tak'st their breath, all nature's race forthwith to mother earth return.
30 Again thou send'st thy Spirit forth t' inspire the mass with vital seed;
Nature's restor'd, and parent earth smiles on her new-created breed.
31 Thus through successive ages stands firm fix'd thy providential care;
Pleas'd with the work of thine own hands, thou dost the waste of time repair.
32 One look of thine, one wrathful look, earth's panting breast with terror fills;
One touch from thee, with clouds of smoke in darkness shrouds the proudest hills.
33 In praising God, while he prolongs my breath I will that breath employ;
34 And join devotion to my songs, sincere, as in him is my joy.

35 While sinners from earth's face are hurl'd, my soul praise thou his holy name,
Till with my song the list'ning world join concert, and his praise proclaim

## PSALM CV.

1 O RENDER thanks, and bless the Lord; invoke his sacred name;
Acquaint the nations with his deeds, his matchless deeds proclaim.
2 Sing to his praise, in lofty hymns his wondrous works rehearse;
Make them the theme of your discourse, and subject of your verse.
3 Rejoice in his almighty name; alone to be ador'd;
And let their hearts o'erflow with joy that humbly seek the Lord.
4 Seek ye the Lord, his saving strength devoutly still implore;
And, where he's ever present, seek his face for evermore.
5 The wonders that his hands have wrought keep thankfully in mind:
The righteous statutes of his mouth, and laws to us assign'd.
6 Know ye his servant Abra'm's seed and Jacob's chosen race:
7 He's still our God, his judgments still throughout the earth take place.
8 His cov'nant he hath kept in mind for num'rous ages past;
Which yet for thousand ages more in equal force shall last.
9 First sign'd to Abra'm, next by oath, to Isaac made secure;
10 To Jacob and his heirs a law for ever to endure:
11 That Canaan's land should be their lot, when yet but few they were;
12 But few in number, and those few all friendless strangers there.
13 In pilgrimage from realm to realm securely they remov'd:
14 While proudest monarchs, for their sakes, severely he reprov'd.
15 "These mine anointed are (said he) let none my servants wrong;
"Nor treat the poorest prophet ill, that does to me belong."
16 A dearth at last, by his command, did through the land prevail;
Till corn, the chief support of life, sustaining corn did fail.
17 But his indulgent providence had pious Joseph sent,
Sold into Egypt, but their death who sold him to prevent.
18 His feet with heavy chains were crush'd, with calumny his fame;
19 Till God's appointed time and word to his deliv'rance came.
20 The king his sov'reign order sent, and rescu'd him with speed;
Whom private malice had confin'd, the people's ruler freed.
21 His court, revenues, realms, were all subjected to his will;
22 His greatest princes to control, and teach his statesmen skill.

### PART THE SECOND.

23 To Egypt then, invited guests, half-famish'd Israel came,
And Jacob held, by royal grant, the fertile soil of Ham.
24 Th' Almighty there with such increase his people multiplied,
Till with their proud oppressors they in strength and number vied.
25 Their vast increase th' Egyptians' hearts with jealous anger fir'd,
Till they his servants to destroy by treach'rous arts conspir'd.
26 His servant Moses then he sent, his chosen Aaron too;
27 Empower'd with signs and miracles to prove their mission true.
28 He call'd for darkness, darkness came, nature his summons knew;
29 Each stream and lake, transform'd to blood, the wondring fishes slew.
30 In putrid floods, throughout the land, the pest of frogs was bred;
From noisome fens sent up to croak at Pharaoh's board and bed.
31 He gave the sign, and swarms of flies came down in cloudy hosts,
While earth's enliven'd dust below bred lice through all their coasts.
32 He sent them batt'ring hail for rain, and fire for cooling dew;
33 He smote their vines and forest plants, and garden's pride o'erthrew.
34 He spake the word, and locusts came, with caterpillars join'd;
They prey'd upon the poor remains the storm had left behind.
35 From trees to herbage they descend, no verdant thing they spare;
But, like the naked fallow field, leave all the pastures bare.
36 From fields to villages and towns commission'd vengeance flew;
One fatal stroke their eldest hopes and strength of Egypt slew.
37 He brought his servants forth, enrich'd with Egypt's borrow'd wealth;
And, what transcends all treasure else enrich'd with vig'rous health.

38 Egypt rejoic'd, in hopes to find her plagues with them remov'd;
Taught dearly how to fear worse ills by those already prov'd.
39 Their shrouding canopy by day a journeying cloud was spread;
A fiery pillar all the night their desert marches led.
40 They long'd for flesh; with ev'ning quails he furnish'd ev'ry tent:
From heav'n's own granary, each morn, the bread of angels sent.
41 He smote the rock, whose flinty breast pour'd forth a gushing tide;
Whose flowing streams where'er they march'd the desert's drought supply'd.
42 For still he did on Abra'm's faith an antient league reflect:
43 He brought his people forth with joy, with triumph his elect.
44 Quite rooting out their heathen foes from Canaan's fertile soil,
To them in cheap possession gave the fruit of others toil,
45 That they his statutes might observe, his sacred laws obey,
For benefits so vast let us our songs of praise repay.

## PSALM CVI.

1 O RENDER thanks to God above, the fountain of eternal love;
Whose mercy firm through ages past has stood, and shall for ever last.
2 Who can his mighty deeds express, not only vast but numberless?
What mortal eloquence can raise his tribute to immortal praise?
3 Happy are they, and only they, who from thy judgments never stray
Who know what's right, not only so, but always practise what they know.
4 Extend to me that favour, Lord, thou to thy chosen dost afford:
When thou return'st to set them free, let thy salvation visit me.
5 O may I worthy prove to see thy saints in full prosperity;
That I the joyful choir may join, and count thy people's triumph mine.
6 But ah! can we expect such grace, of parents vile the viler race;
Who their misdeeds have acted o'er, and with new crimes increas'd the score
7 Ingrateful they no longer thought on all his works in Egypt wrought;
The Red Sea they no sooner view'd, but they their base distrust renew'd,
8 Yet he, to vindicate his name, once more to their deliv'rance came.
To make his sov'reign pow'r be known, that he is God, and he alone.
9 To right and left at his command, the parting deep disclos'd her sand;
Where firm and dry the passage lay, as through some parch'd and desert way.
10 Thus rescu'd from their foes they were who closely press'd upon their rear;
11 Whose rage pursu'd them to those waves, that prov'd the rash pursuers' graves.
12 The wat'ry mountains sudden fall o'erwhelm'd proud Pharaoh, host and all
This proof did stupid Israel move to own God's truth, and praise his love.

### PART THE SECOND.

13 BUT soon these wonders they forgot, and for his counsel waited not:
14 But, lusting in the wilderness, did him with fresh temptation press.
15 Strong food at their request he sent, but made their sin their punishment.
16 Yet still his saints they did oppose, the priest and prophet whom he chose.
17 But earth the quarrel to decide, her vengeful jaws extended wide,
Rash Dathan to her centre drew with proud Abiram's factious crew.
18 The rest of those who did conspire to kindle wild sedition's fire,
With all their impious train became a prey to heav'n's devouring flame.
19 Near Horeb's mount a calf they made, and to the molten image pray'd;
20 Adoring what their hands did frame, they chang'd their glory to their shame.
21 Their God and Saviour they forgot, and all his works in Egypt wrought;
22 His signs in Ham's astonish'd coast, and where proud Pharaoh's troops were lost.
23 Thus urg'd, his vengeful hand he rear'd, but Moses in the breach appear'd:
The saint did for the rebels pray, and turn'd heav'ns kindled wrath away.
24, 25 Yet they his pleasant land despis'd, nor his repeated promise priz'd,
Nor did th' Almighty's voice obey; but when God said, Go up would stay.
26, 27 This seal'd their doom without redress, to perish in the wilderness;
Or else to be by heathens' hands, o'erthrown, and scatter'd through the lands.

# PSALM CVII.

PART THE THIRD.

28 Yet unreclaim'd, this stubborn race — Baal Peor's worship did embrace;
Became his impious guest and fed — on sacrifices to the dead.
29 Thus they persisted to provoke — God's vengeance to the final stroke;
'Tis come;—the deadly pest is come — to execute their gen'ral doom.
30 But Phineas, fir'd with holy rage, — (th' Almighty vengeance to assuage)
Did, by two bold offenders' fall, — th' atonement make that ransom'd all.
31 As him a heav'nly zeal had mov'd, — so heav'n the zealous act approv'd;
To him confirming, and his race, — the priesthood he so well did grace.
32 At Meribah God's wrath they mov'd, — who Moses for their sakes reprov'd;
33 Whose patient soul they did provoke, — till rashly the meek prophet spoke.
34 Nor, when possess'd of Canaan's land, — did they perform their Lord's command;
Nor his commission'd sword employ — the guilty nations to destroy.
35 Not only spar'd the pagan crew, — but mingling learnt their vices too;
36 And worship to these idols paid, — which them to fatal snares betray'd.
37, 38 To devils they did sacrifice — their children with relentless eyes;
Approach'd their altars through a flood — of their own sons' and daughters' blood.
No cheaper victims would appease — Canaan's remorseless deities;
No blood her idols reconcile, — but that which did the land defile

PART THE FOURTH.

39 Nor did these savage cruelties — the harden'd reprobates suffice;
For after their hearts' lust they went, — and daily did new crimes invent.
40 But sins of such infernal hue — God's wrath against his people drew,
Till he, their once-indulgent Lord, — his own inheritance abhor'd.
41 He then defenceless did expose — to their insulting heathen foes;
And made them on the triumph wait — of those who bore them greatest hate.
42 Nor thus his indignation ceas'd: — their list of tyrants he increas'd,
Till they, who God's mild sway declin'd, — were made the vassals of mankind.
43 Yet, when distress'd they did repent, — his anger did as oft relent:
But freed, they did his wrath provoke, — renew'd their sins, and he their yoke.
44 Nor yet implacable he prov'd, — nor heard their wretched cries unmov'd;
45 But did to mind his promise bring — and mercy's inexhausted spring.
46 Compassion too he did impart — ev'n to their foes' obdurate heart,
And pity for their suff'rings bred — in those, who them to bondage led.
47 Still save us, Lord, and Israel's bands — together bring from heathen lands;
So to thy name our thanks we'll raise, — and ever triumph in thy praise.
48 Let Israel's God be ever bless'd, — his name eternally confess'd:
Let all his saints with full accord, — sing loud amens—Praise ye the Lord.

## PSALM CVII.

1 To God your grateful voices raise, — who does your daily patron prove:
And let your never-ceasing praise — attend on his eternal love.
2, 3 Let those give thanks whom he from bands — of proud oppressing foes releas'd;
And brought them back from distant lands, — from north and south, and west and east.
4, 5 Through lonely desert ways they went, — nor could a peopled city find;
Till quite with thirst and hunger spent, — their fainting souls within them pin'd.
6 Then soon to God's indulgent ear — did they their mournful cry address;
Who graciously vouchsaf'd to hear, — and freed them from their deep distress.
7 From crooked paths he led them forth, — and in the certain way did guide
To wealthy towns of great resort, — where all their wants were well supply'd.
8 O then that all the earth with me — would God for this his goodness praise,
And for the mighty works which he — throughout the wond'ring world displays.
9 For he from heav'n the sad estate — of longing souls' with pity views:
To hungry souls that pant for meat, — his goodness daily food renews.

PART THE SECOND.

10 Some lie, with darkness compass'd round, — in death's uncomfortable shade,
And with unwieldy fetters bound, — by pressing cares more heavy made.

# PSALM CVII.

11, 12 Because God's counsel they defied,
With these afflictions they were tried:
13 Then soon to God's indulgent ear
Who graciously vouchsaf'd to hear,
14 From dismal dungeons, dark as night,
He brought them forth to cheerful light,
15 O then that all the earth with me
And for the mighty works which he
16 For he, with his almighty hand,
Nor could the massy bars withstand,

and lightly priz'd his holy word,
they fell, and none could help afford;
did they their mournful cry address;
and freed them from their deep distress
and shades as black as death's abode,
and welcome liberty bestow'd.
would God for this his goodness praise,
throughout the wond'ring world displays!
the gates of brass in pieces broke;
or temper'd steel resist his stroke.

PART THE THIRD.

17 Remorseless wretches, void of sense,
And for their multiplied offence,
18 Their soul, a prey to pain and fear,
And they by faint degrees draw near
19 Then straight to God's indulgent ear
Who graciously vouchsafes to hear
20 He all their sad distempers heals,
And, when all human succour fails,
21 O then that all the earth with me
And for the mighty works which he
22 With off'rings let his altar flame,
And with loud joy his holy name

with bold transgressions, God defy,
oppress'd with sore diseases lie.
abhors to taste the choicest meats;
to death's inhospitable gates.
do they their mournful cry address,
and frees them from their deep distress.
his word both health and safety gives;
from near destruction them retrieves.
would God for this his goodness praise,
throughout the wond'ring world displays!
whilst they their grateful thanks express,
for all his acts of wonder bless!

PART THE FOURTH.

23, 24 They that in ships with courage bold o'er swelling waves their trade pursue,
Do God's amazing works behold,
and in the deep his wonders view.
25 No sooner his command is past,
but forth the dreadful tempest flies,
Which sweeps the sea with rapid haste,
and makes the stormy billows rise.
26 Sometimes the ships, toss'd up to heav'n,
on tops of mountain-waves appear;
Then down the steep abyss are driv'n,
whilst ev'ry soul dissolves with fear.
27 They reel and stagger to and fro,
like men with fumes of wine oppress'd;
Nor do the skilful seamen know
which way to steer, what course is best.
28 Then straight to God's indulgent ear
they do their mournful cry address,
Who graciously vouchsafes to hear,
and frees them from their deep distress.
29, 30 He does the raging storm appease,
and makes the billows calm and still;
With joy they see their fury cease,
and their intended course fulfil.
31 O then that all the earth with me
would God for this his goodness praise,
And for the mighty works which he
throughout the wond'ring world displays!
32 Let them, where all the tribes resort,
advance to heav'n his glorious name,
And in the elder's sov'reign court,
with one consent his praise proclaim!

PART THE FIFTH.

33, 34 A fruitful land, where streams abound,
Will turn to dry and barren ground,
God's just revenge, if people sin,
to punish those that dwell therein.
35, 36 The parch'd and desert heath he makes
Which for his lot the hungry takes,
to flow with streams and springing wells.
and in strong cities safely dwells.
37, 38 He sows the field, the vineyard plants,
Nor can, whilst God his blessing grants,
which gratefully his toil repay;
his fruitful seed or stock decay.
39 But when his sins heav'n's wrath provoke,
He feels th' oppressor's galling yoke,
his health and substance fade away;
and is of grief the wretched prey.
40 The prince that slights what God commands,
And over wild and desert lands,
expos'd to scorn must quit his throne,
where no path offers, stray alone.
41 Whilst God from all afflicting cares,
And makes in time his num'rous heirs
sets up the humble man on high,
with his increasing flocks to vie.
42, 43 Then sinners shall have naught to say,
The wise these strange events shall weigh,
the just a decent joy shall show;
and thence God's goodness fully know.

# PSALMS CVIII. CIX.

## PSALM CVIII.

1 O God, my heart is fully bent
My tongue with cheerful songs of praise
2 Awake my lute; nor thou, my harp,
Whilst I with early hymns of joy
3 To all the list'ning tribes, O Lord,
And to those nations sing thy praise
4 Because thy mercy's boundless height
And far beyond the aspiring clouds
5 Be thou, O God, exalted high
And let the world with one consent
6 That all thy chosen people thee
Let thy right hand protect me still,
7 Since God himself has said the word,
With joy I Sichem will divide,
8 Gilead is mine, Manasseh too,
Their strength my regal pow'r supports,
9 Moab I'll make my servile drudge,
And through the proud Philistine lands
10 By whose support and aid shall I
Who will my troops securely lead
11 Lord, wilt not thou assist our arms,
And wilt not thou of these our hosts
12 O to thy servant in distress
For vain it is on human aid
13 Then valiant acts shall we perform,
For God it is, and God alone

to magnify thy name
shall celebrate thy fame.
thy warbling notes delay;
prevent the dawning day.
thy wonders I will tell;
that round about us dwell.
the highest heav'n transcends.
thy faithful truth extends.
above the starry frame;
confess thy glorious name.
their Saviour may declare;
and answer thou my pray'r.
whose promise cannot fail,
and measure Succoth's vale.
and Ephraim owns my cause:
and Judah gives my laws.
on vanquish'd Edom tread;
my conqu'ring banners spread.
their well-fenc'd city gain?
through Edom's guarded plain?
which late thou didst forsake?
once more the guidance take?
thy speedy succour send;
for safety to depend.
if thou thy pow'r disclose
that treads down all our foes.

## PSALM CIX.

1 O God, whose former mercies make
Hold not thy peace, but my sad state
2 For sinful men, with lying lips,
And with their studied slanders seek
3 Their restless hatred prompts them still
And all against my life combine,
4 Those whom with tend'rest love I us'd
Whilst I of other friends bereft,
5 Since mischief, for the good I did,
And hatred's the return they make
6 Their guilty leader shall be made
And, when he's tried, his mortal foe
7 His guilt, when sentence is pronounc'd,
While his rejected pray'r but serves
8 He, snatch'd by some untimely fate,
Another, by divine decree,
9, 10 His seed shall orphans be, his wife
His vagrant children beg their bread,
11 His ill-got riches shall be made
The fruit of all his toil shall be
12 None shall be found that to his wants
Or to his helpless orphan seed
13 A swift destruction soon shall seize
And the next age his hated name
14 The vengeance of his father's sins
God on his mother's crimes shall think,
15 All these in horrid order rank'd
Till his fierce anger quite cuts off

my constant praise, thy due,
with wonted favour view.
deceitful speeches frame,
to wound my spotless fame,
malicious lies to spread;
by causeless fury led.
my chief opposers are:
resort to thee by pray'r.
their strange reward does prove,
for undissembled love:
to some ill man a slave;
for his accuser have.
shall meet a dreadful fate,
his crimes to aggravate.
shan't live out half his days
shall on his office seize.
a widow plung'd in grief,
where none can give relief.
to usurers a prey:
by strangers borne away.
their mercy will extend,
the least assistance lend.
on his unhappy race;
shall utterly deface.
upon his head shall fall
and punish him for all.
before the Lord shall stand,
their mem'ry from the land.

### PART THE SECOND.

16 Because he never mercy shew'd,
And sought to slay the helpless man,

but still the poor oppress'd;
with heavy woes distress'd:

17 Therefore the curse he lov'd to vent, shall his own portion prove;
And blessing which he still abhorr'd, shall far from him remove.
18 Since he in cursing took such pride, like water it shall spread
Through all his veins, and stick like oil, with which his bones are fed.
19 This, like a poison'd robe, shall still his constant cov'ring be,
Or an envenom'd belt, from which he never shall be free.
20 Thus shall the Lord reward all those that ill to me design,
That with malicious false reports against my life combine.
21 But for thy glorious name, O God, do thou deliver me;
And for thy plenteous mercy's sake preserve and set me free.
22 For I, to utmost straits reduc'd, am void of all relief;
My heart is wounded with distress, and quite pierc'd through with grief.
23 I, like an ev'ning shade; decline, which vanishes apace:
Like locusts, up and down I'm toss'd, and have no certain place.
24, 25 My knees with fasting are grown weak, my body lank and lean;
All that behold me shake their heads, and treat me with disdain.
26, 27 But for thy mercy's sake, O Lord, do thou my foes withstand;
That all may see 'tis thine own act, the work of thy right hand.
28 Then let them curse, so thou but bless; let shame the portion be
Of all that my destruction seek; while I rejoice in thee.
29 My foe shall with disgrace be cloth'd, and, spite of all his pride,
His own confusion, like a cloke, the guilty wretch shall hide.
30 But I to God, in grateful thanks, my cheerful voice will raise;
And where the great assembly meets, set forth his noble praise.
31 For him the poor shall always find their sure and constant friend:
And he shall from unrighteous dooms their guiltless souls defend.

## PSALM CX.

1 The Lord unto my Lord thus spake, "Till I thy foes thy footstool make,
"Sit thou in state, at my right hand:
2 "Supreme in Sion thou shalt be, and all thy proud opposers see
"Subjected to thy just command.
3 "Thee, in thy power's triumphant day, the willing nations shall obey:
"And, when thy rising beams they view,
"Shall all, (redeem'd from error's night) appear as numberless and bright
"As chrystal drops of morning dew."
4 The Lord hath sworn, nor sworn in vain, that like Melchisedech's, thy reign
And priesthood shall no period know;
5 No proud competitor to sit at thy right hand will he permit,
But in his wrath crown'd heads o'erthrow.
6 The sentenc'd heathen he shall slay, and fill with carcases his way,
Till he hath struck earth's tyrants dead:
7 But in the high-way brooks shall first, like a poor pilgrim, slake his thirst,
And then in triumph raise his head.

## PSALM CXI.

1 Praise ye the Lord; our God to praise my soul her utmost pow'rs shall raise:
With private friends, and in the throng of saints, his praise shall be my song.
2 His works for greatness though renown'd, his wondrous works with ease are found
By those who seek for them aright, and in the pious search delight.
3 His works are all of matchless fame, and universal glory claim;
His truth, confirm'd through ages past, shall to eternal ages last.
4 By precepts he has us enjoin'd to keep his wondrous works in mind;
And to posterity record, that good and gracious is our Lord.
5 His bounty, like a flowing tide, has all his servants' wants supply'd;
And he will ever keep in mind his cov'nant with our fathers sign'd;
6 At once astonish'd and o'erjoy'd, they saw his matchless pow'r employ'd;
Whereby the heathen were suppress'd, and we their heritage possess'd
7 Just are the dealings of his hands, immutable are his commands:
8 By truth and equity sustain'd, and for eternal rules ordain'd.
9 He set his saints from bondage free, and then establish'd his decree,
For ever to remain the same; holy and rev'rend is his name.

10 Who wisdom's sacred prize would win must with the fear of God begin;
Immortal praise and heav'nly skill have they who know and do his will.

## PSALM CXII.

### HALLELUJAH

1 That man is bless'd, who stands in awe of God, and loves his sacred law:
2 His seed on earth shall be renown'd, and with successive honours crown'd.
3 His house, the seat of wealth, shall be an inexhausted treasury;
His justice, free from all decay, shall blessings to his heirs convey.
4 The soul that's fill'd with virtue's light shines brightest in affliction's night,
To pity the distress'd inclin'd as well as just to all mankind.
5 His lib'ral favours he extends, to some he gives, to others lends;
Yet what his charity impairs he saves by prudence in affairs.
6 Beset with threat'ning dangers round, unmov'd shall he maintain his ground:
The sweet remembrance of the just shall flourish, when he sleeps in dust.
7 Ill tidings never can surprise his heart, that fix'd on God relies
8 On safety's rock he sits and sees the shipwreck of his enemies.
9 His hands, while they his alms bestow'd his glory's future harvest sow'd,
Whence he shall reap wealth, fame, renown, a temp'ral and eternal crown.
10 The wicked shall his triumph see, and grash their teeth in agony;
While their unrighteous hopes decay, and vanish with themselves away.

## PSALM CXIII.

1 Ye saints and servants of the Lord, the triumphs of his name record;
2 His sacred name for ever bless.
3 Where'er the circling sun displays his rising beams or setting rays,
Due praise to his great name address.
4 God through the world extends his sway: the regions of eternal day
But shadows of his glory are.
5 To him whose majesty excels, who made the heav'n in which he dwells,
Let no created pow'r compare.
6 Though 'tis beneath his state to view in highest heav'n what angels do,
Yet he to earth vouchsafes his care:
He takes the needy from his cell, advancing him in courts to dwell,
Companion to the greatest there.
7 When childless families despair, he sends the blessing of an heir
To rescue their expiring name;
Makes her that barren was to bear, and joyfully her fruit to rear;
O then extol his matchless fame!

## PSALM CXIV.

1 When Israel, by th' Almighty led, (enrich'd with their oppressors' spoil)
From Egypt march'd, and Jacob's seed from bondage in a foreign soil;
2 Jehovah, for his residence, chose out imperial Judah's tent,
His mansion royal, and from thence through Israel's camp his orders sent.
3 The distant sea with terror saw, and from th' Almighty's presence fled;
Old Jordan's streams, surpris'd with awe, retreated to their fountain's head.
4 The taller mountains skipp'd like rams, when danger near the fold they hear
The hills skipp'd after them like lambs, affrighted by their leader's fear.
5 O sea! what made your tide withdraw, and naked leave your oozy bed;
Why Jordan, against nature's law, recoild'st thou to thy fountain's head.
6 Why mountains, did ye skip like rams, when danger does approach the fold?
Why after you the hills like lambs, when they their leader's flight behold?
7 Earth, tremble on; well may'st thou fear thy Lord and Maker's face to see:
When Jacob's awful God draws near, 'tis time for earth and seas to flee.
8 To flee from God, who nature's law confirms and cancels at his will;
Who springs from flinty rocks can draw, and thirsty vales with water fill.

# PSALM CXV. CXVI. CXVII.

## PSALM CXV.

1 LORD, not to us, we claim no share, but to thy sacred name
Give glory, for thy mercy's sake, and truth's eternal fame.
2 Why should the heathen cry, Where's now the God whom we adore?
3 Convince them that in heav'n thou art, and uncontrol'd thy pow'r.
4 Their gods but gold and silver are, the works of mortal hands;
5 With speechless mouth and sightless eyes the molten image stands.
6 The pageant has both ears and nose, but neither hears nor smells;
7 Its hands and feet nor feel nor move, no life within it dwells.
8 Such senseless stocks they are, that we can nothing like them find,
But those who on thy help rely, and them for gods design'd.
9 O Israel, make the Lord your trust, who is your help and shield:
10 Priests, Levites, trust in him alone who only help can yield.
11 Let all, who truly fear the Lord, on him they fear rely;
Who them in danger can defend, and all their wants supply.
12, 13 Of us he oft has mindful been, and Israel's house will bless
Priests, Levites, proselytes, e'en all who his great name confess.
14 On you, and on your heirs, he will increase of blessings bring:
15 Thrice happy you, who fav'rites are of this almighty King.
16 Heav'n's highest orb of glory he his empire's seat design'd;
And gave this lower globe of earth a portion to mankind.
17 They who in death and silence sleep to him no praise afford:
18 But we will bless for evermore our ever-living Lord.

## PSALM CXVI.

1 MY soul with grateful thoughts of love entirely is possest,
Because the Lord vouchsaf'd to hear the voice of my request.
2 Since he has now his ear inclin'd, I never will despair;
But still in all the straits of life to him address my pray'r.
3 With deadly sorrows compass'd round, with pains of hell oppress'd,
When troubles seiz'd my aching heart, and anguish rack'd my breast;
4 On God's almighty name I call'd, and thus to him I pray'd:
" Lord, I beseech thee, save my soul, with sorrows quite dismay'd."
5, 6 How just and merciful is God! how gracious is the Lord!
Who saves the harmless, and to me does timely help afford.
7 Then, free from pensive cares, my soul, resume thy wonted rest;
For God has wondrously to thee his bounteous love exprest.
8 When death alarm'd me he remov'd my dangers and my fears:
My feet from falling he secur'd, and dry'd my eyes from tears.
9 Therefore my life's remaining years, which God to me shall lend,
Will I in praises to his name and in his service spend.
10, 11 In God I trusted, and of him in greatest straits did boast;
(For in my flight all hopes of aid from faithless men were lost.)
12, 13 Then what return to him shall I for all his goodness make?
I'll praise his name, and with glad zeal the cup of blessing take.
14, 15 I'll pay my vows among his saints, whose blood (howe'er despis'd
By wicked men) in God's account is highly to be priz'd.
16 By various ties, O Lord must I to thy dominion bow,
Thy humble handmaid's son before, thy ransom'd captive now
17, 18 To thee I'll off'rings bring of praise; and, while I bless thy name,
The just performants of my vows to all thy saints proclaim.
19 They in Jerusalem shall meet, and in thy house shall join
To bless thy name with one consent, and mix their songs with mine.

## PSALM CXVII.

1 WITH cheerful notes let all the earth to heav'n their voices raise:
Let all, inspir'd with godly mirth, sing solemn hymns of praise.
2 God's tender mercy knows no bound, his truth shall ne'er decay:
Then let the willing nations round their grateful tribute pay.

# PSALMS CXVIII CXIX.

## PSALM CXVIII.

1, 2 O PRAISE the Lord, for he is good, his mercies ne er decay;
That his kind favours ever last, let thankful Israel say.
3, 4 Their sense of his eternal love let Aaron's house express;
And that it never fails, let all that fear the Lord confess.
5 To God I made my humble moan, with troubles quite opprest;
And he releas'd me from my straits, and granted my request.
6 Since therefore God does on my side so graciously appear,
Why should the vain attempts of men possess my soul with fear?
7 Since God with those that aid my cause vouchsafes my part to take,
To all my foes I need not doubt a just return to make.
8, 9 For better 'tis to trust in God, and have the Lord our friend,
Than on the greatest human pow'r for safety to depend.
10, 11 Though many nations, closely leagu'd, did oft beset me round;
Yet by his boundless pow'r sustain'd, I did their strength confound.
12 They swarm'd like bees, and yet their rage was but a short-liv'd blaze;
For whilst on God I still rely'd, I vanquish'd them with ease.
13 When all united press'd me hard, in hopes to make me fall,
The Lord vouchsaf'd to take my part, and sav'd me from them all.
14 The honour of my strange escape to him alone belongs;
He is my Saviour and my strength; he only claims my songs.
15 Joy fills the dwelling of the just, whom God has sav'd from harm;
For wondrous things are brought to pass by his almighty arm.
16 He, by his own resistless pow'r, has endless honour won;
The saving strength of his right hand amazing works has done.
17 God will not suffer me to fall, but still prolongs my days;
That, by declaring all his works, I may advance his praise.
18 When God had sorely me chastis'd, till quite of hopes bereav'd,
His mercy from the gates of death my fainting life repriev'd.
19 Then open wide the temple gates to which the just repair,
That I may enter in and praise my great deliv'rer there.
20, 21 Within those gates of God's abode to which the righteous press,
Since thou hast heard, and set me safe, thy holy name I'll bless.
22 23 That which the builders once refus'd is now the corner stone:
This is the wondrous work of God, the work of God alone.
24, 25 This day is God's; let all the land exalt their cheerful voice:
Lord, we beseech thee, save us now, and make us still rejoice.
26 Him that approaches in God's name let all th' assembly bless;
" We that belong to God's own house have wish'd you good success."
27 God is the Lord, through whom we all both light and comfort find;
Fast to the altar's horn with cords the chosen victim bind.
28 Thou art my Lord, O God, and still I'll praise thy holy name;
Because thou only art my God, I'll celebrate thy fame.
29 O then with me give thanks to God, who still does gracious prove
And let the tribute of our praise be endless as his love.

## PSALM CXIX.

### ALEPH.

1 How bless'd are they who always keep the pure and perfect way!
Who never from the sacred paths of God's commandments stray!
2 Thrice bless'd who to his righteous laws have still obedient been!
And have with fervent humble zeal his favour sought to win!
3 Such men their utmost caution use to shun each wicked deed;
But in the path which he directs with constant care proceed.
4 Thou strictly hast enjoin'd us, Lord, to learn thy sacred will;
And all our diligence employ thy statutes to fulfil.
5 O then that thy most holy will might o'er my ways preside!
And I the course of all my life by thy direction guide!
6 Then with assurance should I walk, from all confusion free;
Convinc'd with joy that all my ways with thy commands agree.

# PSALM CXIX.

7 My upright heart shall my glad mouth with cheerful praises fill;
When, by thy righteous judgments taught, I shall have learnt thy will.
8 So to thy sacred laws shall I all due observance pay:
O then forsake me not my God, nor cast me quite away.

## BETH.

9 How shall the young preserve their ways from all pollution free?
By making still the course of life with thy commands agree.
10 With hearty zeal for thee I seek, to thee for succour pray;
O suffer not my careless steps from thy right paths to stray
11 Safe in my heart, and closely hid, thy word, my treasure, lies;
To succour me with timely aid, when sinful thoughts arise.
12 Secur'd by that, my grateful soul shall ever bless thy name:
O teach me then by thy just laws my future life to frame.
13 My lips, unlock'd by pious zeal, to others have declar'd,
How well the judgments of thy mouth deserve our best regard.
14 Whilst in the way of thy commands more solid joy I found,
Than had I been with vast increase of envied riches crown'd.
15 Therefore thy just and upright laws shall always fill my mind;
And those sound rules which thou prescrib'dst all due respect shall find.
16 To keep thy statutes undefac'd shall be my constant joy;
The strict remembrance of thy word shall all my thoughts employ.

## GIMEL.

17 Be gracious to thy servant, Lord, do thou my life defend,
That I, according to thy word, my time to come may spend.
18 Enlighten both my eyes and mind, that so I may discern
The wondrous things which they behold, who thy just precepts learn.
19 Though like a stranger in the land from place to place I stray,
Thy righteous judgments from my sight remove not thou away.
20 My fainting soul is almost pin'd, with earnest longing spent,
While always on the eager search of thy just will intent.
21 Thy sharp rebuke shall crush the proud whom still thy curse purses;
Since they to walk in thy right ways presumptuously refuse.
22 But far from me do thou, O Lord, contempt and shame remove;
For I thy sacred laws affect with undissembled love.
23 Though princes oft in counsel met, against thy servant spake;
Yet I thy statutes to observe my constant bus'ness make.
24 For thy commands have always been my comfort and delight;
By them I learn with prudent care, to guide my steps aright.

## DALETH.

25 My soul oppress'd with deadly care, close to the dust does cleave;
Revive me, Lord, and let me now thy promis'd aid receive.
26 To thee I still declar'd my ways, and thou inclin'dst thine ear;
O teach me then my future life by thy just laws to steer.
27 If thou wilt make me know thy laws, and by their guidance walk,
The wondrous works which thou hast done shall be my constant talk.
28 But see, my soul within me sinks, press'd down with weighty care;
Do thou, according to thy word, my wasted strength repair.
29 Far, far from me be all false ways and lying arts remov'd!
But kindly grant I still may keep the faith by thee approv'd!
30 Thy faithful ways, thou God of truth, my happy choice I've made;
Thy judgments, as my rule of life, before me always laid.
31 My care has been to make my life with thy commands agree;
O then preserve thy servant, Lord, from shame and ruin free.
32 So in the way of thy commands shall I with pleasure run,
And, with an heart, enlarg'd with joy, successfully go on.

## HE.

33 INSTRUCT me in thy statutes, Lord, thy righteous paths display;
And I from them, through all my life, will never go astray.
34 If thou true wisdom from above wilt graciously impart,
To keep thy perfect laws I will devote my zealous heart.
35 Direct me in the sacred way to which thy precepts lead;
Because my chief delight has been thy righteous paths to tread.
36 Do thou to thy most just commands incline my willing heart:
Let no desire of worldly wealth from thee my thoughts divert.
37 From those vain objects turn my eyes, which this false world displays;
But give me lively pow'r and strength to keep thy righteous ways.
38 Confirm the promise which thou mad'st and give thy servant aid,
Who to transgress thy sacred laws is awfully afraid.
39 The foul disgrace I justly fear, in mercy, Lord, remove;
For all the judgments thou ordain'st are full of grace and love.
40 Thou know'st how after thy commands my longing heart does pant:
O then make haste to raise me up, and promis'd succour grant.

## VAU.

41 THY constant blessing, Lord, bestow to cheer my drooping heart;
To me, according to thy word, thy saving health impart.
42 So shall I, when my foes upbraid, this ready answer make;
"In God I trust, who never will his faithful promise break."
43 Then let not quite the word of truth be from my mouth remov'd;
Since still my ground of stedfast hope thy just decrees have prov'd.
44 So I to keep thy righteous laws will all my study bend;
From age to age, my time to come in their observance spend.
45 Ere long I trust to walk at large, from all incumbrance free;
Since I resolve to make my life with thy commands agree.
46 Thy laws shall be my constant talk, and princes shall attend,
Whilst I the justice of thy ways with confidence defend.
47 My longing heart and ravish'd soul shall both o'erflow with joy,
When in thy lov'd commandments I my happy hours employ.
48 Then will I to thy just decrees lift up my willing hands;
My care and bus'ness then shall be to study thy commands.

## ZAIN.

49 ACCORDING to thy promis'd grace, thy favour, Lord, extend:
Make good to me the word, on which thy servant's hopes depend.
50 That only comfort in distress did all my griefs control;
Thy word, when troubles hemm'd me round, reviv'd my fainting soul.
51 Insulting foes did proudly mock, and all my hopes deride;
Yet from thy law not all their scoffs could make me turn aside.
52 Thy judgments then, of antient date, I quickly call'd to mind,
Till, ravish'd with such thoughts, my soul did speedy comfort find.
53 Sometimes I stand amaz'd, like one with deadly horror struck,
To think how all my sinful foes have thy just laws forsook.
54 But I thy statutes and decrees my cheerful anthems made;
Whilst through strange lands and deserts wild I like a pilgrim stray'd.
55 Thy name, that cheer'd my heart by day, has fill'd my thoughts by night
I then resolv'd by thy just laws to guide my steps aright.
56 That peace of mind which has my soul in deep distress sustain'd,
By strict obedience to thy will I happily obtain'd.

## CHETH.

57 O LORD, my God, my portion thou and sure possession art;
Thy words I stedfastly resolve to treasure in my heart.

58 With all the strength of warm desires I did thy grace implore:
Disclose, according to thy word, thy mercy's boundless store.
59 With due reflection and strict care on all my ways I thought;
And so, reclaim'd to thy just paths my wand'ring steps I brought
60 I lost no time, but made great haste, resolv'd, without delay,
To watch, that I might never more from thy commandments stray.
61 Though num'rous troops of sinful men to rob me have combin'd,
Yet I thy pure and righteous laws have ever kept in mind.
62 In dead of night I will arise to sing thy solemn praise;
Convinc'd how much I always ought to love thy righteous ways.
63 To such as fear thy holy name myself I closely join:
To all who their obedient wills to thy commands resign.
64 O'er all the earth, thy mercy, Lord, abundantly is shed;
O make me then exactly learn thy sacred paths to tread.

TETH.

65 With me, thy servant, thou hast dealt most graciously, O Lord;
Repeated benefits, bestow'd according to thy word.
66 Teach me the sacred skill, by which right judgment is attain'd,
Who in belief of thy commands have stedfastly remain'd.
67 Before affliction stopp'd my course, my footsteps went astray;
But I have since been disciplin'd thy precepts to obey.
68 Thou art, O Lord, supremely good, and all thou dost is so;
On me, thy statutes to discern, thy saving skill bestow.
69 The proud have forg'd malicious lies, my spotless fame to stain;
But my fix'd heart, without reserve, thy precepts shall retain.
70 While pamper'd they with prosp'rous ills in sensual pleasures live,
My soul can relish no delight, but what thy precepts give.
71 'Tis good for me that I have felt affliction's chast'ning rod,
That I might duly learn and keep the statutes of my God.
72 The law that from thy mouth proceeds of more esteem I hold
Than untouch'd mines, than thousand mines of silver and of gold.

JOD.

73 To me who am the workmanship of thy almighty hands,
The heav'nly understanding give to learn thy just command
74 My preservation to thy saints strong comfort will afford
To see success attend my hopes, who trusted in thy word.
75 That right thy judgments are, I now by sure experience see;
And that in faithfulness, O Lord, thou hast afflicted me.
76 O let thy tender mercy now afford me needful aid;
According to thy promise, Lord, to me, thy servant, made.
77 To me thy saving grace restore, that I again may live;
Whose soul can relish no delight but what thy precepts give
78 Defeat the proud, who unprovok'd, to ruin me have sought,
Who only to thy sacred laws employ my harmless thought
79 Let those who fear thy name espouse my cause, and those alone,
Who have by strict and pious search thy sacred precepts known.
80 In thy blest statutes let my heart continue always sound;
That guilt and shame, the sinner's lot may never me confound.

CAPH.

81 My soul with long expectance faints to see thy saving grace:
Yet still on thy unerring word my confidence I place.
82 My very eyes consume and fail with waiting for thy word;
O! when wilt thou thy kind relief and promis'd aid afford?
83 My skin like shrivell'd parchment shows that long in smoke is set;
Yet no affliction me can force thy statutes to forget.
84 How many days must I endure of sorrow and distress?
When wilt thou judgment execute on them who me oppress?

85 The proud have digg'd a pit for me — that have no other foes
But such as are averse to thee, — and thy just laws oppose.
86 With sacred truth's eternal laws — all thy commands agree:
Men persecute me without cause; — thou, Lord, my Helper be.
87 With close designs against my life — they had almost prevail'd;
But in obedience to thy will — my duty never fail'd.
88 Thy wonted kindness, Lord, restore, — my drooping heart to cheer;
That by thy righteous statutes I — my life's whole course may steer.

## LAMED.

89 For ever and for ever, Lord, — unchang'd thou dost remain;
Thy word establish'd in the heav'ns — does all their orbs sustain.
90 Through circling ages, Lord, thy truth — immoveable shall stand,
As doth the earth, which thou uphold'st by thy almighty hand.
91 All things the course by thee ordain'd — ev'n to this day fulfil;
They are thy faithful subjects all, — and servants of thy will.
92 Unless thy sacred law had been — my comfort and delight,
I must have fainted, and expir'd — in dark affliction's night.
93 Thy precepts, therefore, from my thoughts shall never, Lord, depart;
For thou by them hast to new life — restor'd my dying heart.
94 As I am thine, entirely thine, — protect me, Lord, from harm,
Who have thy precepts sought to know — and carefully perform.
95 The wicked have their ambush laid — my guiltless life to take;
But in the midst of danger I — thy word my study make.
96 I've seen an end of what we call — perfection here below:
But thy commandments, like thyself, — no change or period know.

## MEM.

97 The love that to thy laws I bear — no language can display;
They with fresh wonders entertain — my ravish'd thoughts all day.
98 Through thy commands I wiser grow — than all my subtle foes;
For thy sure word doth me direct, — and all my ways dispose.
99 From me my former teachers now — may abler counsel take,
Because thy sacred precepts I — my constant study make.
100 In understanding I excel — the sages of our days;
Because by thy unerring rules — I order all my ways.
101 My feet with care I have refrain'd — from every sinful way,
That to thy sacred word I might — entire obedience pay.
102 I have not from thy judgments stray'd, — by vain desires misled;
For, Lord, thou hast instructed me — thy righteous paths to tread.
103 How sweet are all thy words to me! — O what divine repast!
How much more grateful to my soul, — than honey to my taste!
104 Taught by thy secret precepts, I — with heav'nly skill am blest,
Through which the treach'rous ways of sin — I utterly detest.

## NUN.

105 Thy word is to my feet a lamp — the way of truth to show;
A watch-light to point out the path — in which I ought to go.
106 I swear (and from my solemn oath — will never start aside)
That in thy righteous judgments I — will stedfastly abide.
107 Since I with griefs am so opprest, — that I can bear no more,
According to thy word do thou — my fainting soul restore.
108 Let still my sacrifice of praise — with thee acceptance find;
And in thy righteous judgments, Lord, — instruct my willing mind.
109 Though ghastly dangers me surround, — my soul they cannot awe,
Nor with continual terrors keep — from thinking on thy law.
110 My wicked and invet'rate foes — for me their snares have laid;
Yet I have kept the upright path, — nor from thy precepts stray'd.
111 Thy testimonies I have made — my heritage and choice:
For they, when other comforts fail, — my drooping heart rejoice.

112 My heart with early zeal began thy statutes to obey,
And, till my course of life is done. shall keep thy upright way.

SAMECH.

113 Deceitful thoughts and practices I utterly detest;
But to thy law affection bear too great to be exprest.
114 My hiding-place, my refuge-tow'r, and shield art thou, O Lord;
I firmly anchor all my hopes on thy unerring word.
115 Hence, ye that tread in wickedness approach not my abode;
For firmly I resolve to keep the precepts of my God.
116 According to thy gracious word, from danger set me free;
Nor make me of those hopes asham'd, that I repose in thee.
117 Uphold me, so shall I be safe, and rescu'd from distress;
To thy decrees continually my just respect address.
118 The wicked thou hast trod to earth, who from thy statutes stray'd;
Their vile deceit the just reward of their own falsehood made.
119 The wicked from thy holy land thou dost like dross remove;
I therefore, with such justice charm'd, thy testimonies love.
120 Yet with that love they make me dread, lest I should so offend,
When on transgressors I behold thy judgments thus descend.

AIN.

121 Judgment and justice I have lov'd; O therefore, Lord, engage
In my defence, nor give me up to my oppressors' rage.
122 Do thou be surety, Lord, for me, and so shall this distress
Prove good for me; nor shall the proud my guiltless soul oppress.
123 My eyes, alas! begin to fail, in long expectance held;
Till thy salvation they behold, and righteous word fulfill'd.
124 To me thy servant in distress, thy wonted grace display,
And discipline my willing heart thy statutes to obey.
125 On me, devoted to thy fear, thy sacred skill bestow,
That of thy testimonies I the full extent may know.
126 'Tis time, high time, for thee, O Lord thy vengeance to employ,
When men with open violence thy sacred law destroy.
127 Yet their contempt of thy commands but makes their value rise
In my esteem, who purest gold compar'd with them despise.
128 Thy precepts therefore I account, in all respects, divine:
They teach me to discern the right, and all false ways decline.

PE

129 The wonders which thy laws contain no words can represent;
Therefore to learn and practise them my zealous heart is bent.
130 The very entrance to thy word celestial light displays;
And knowledge of true happiness to simplest minds conveys.
131 With eager hopes I waiting stood, and fainting with desire,
That of thy wise commands I might the sacred skill acquire.
132 With favour, Lord, look down on me, who thy relief implore;
As thou art wont to visit those that thy blest name adore.
133 Directed by thy heav'nly word let all my footsteps be;
Nor wickedness of any kind dominion have o'er me.
134 Release, entirely set me free from persecuting hands,
That unmolested, I may learn and practise thy commands.
135 On me, devoted to thy fear Lord, make thy face to shine;
Thy statutes both to know and keep my heart with zeal incline.
136 My eyes to weeping fountains turn, whence briny rivers flow,
To see mankind against thy laws in bold defiance go.

TSADDI.

137 Thou art the righteous Judge, in whom wrong'd innocence may trust;
And like thyself, thy judgments, Lord, in all respects are just.

128 Most just and true those statutes were, which thou didst first decree;
And all with faithfulness perform'd succeeding times shall see.
139 With zeal my flesh consumes away, my soul with anguish frets,
To see my foes contemn at once thy promises and threats.
140 Yet each neglected word of thine (howe'er by them despis'd)
Is pure, and for eternal truth by me, thy servant, priz'd.
141 Brought, for thy sake, to low estate, contempt from all I find;
Yet no affront or wrongs can drive thy precepts from my mind.
142 Thy righteousness shall then endure, when time itself is past;
Thy law is truth itself, that truth which shall for ever last.
143 Tho' trouble, anguish, doubts, and dread, to compass me unite:
Beset with danger, still I make thy precepts my delight.
144 Eternal and unerring rules thy testimonies give.
Teach me the wisdom that will make my soul for ever live.

## KOPH.

145 With my whole heart to God I call'd, Lord, hear my earnest cry;
And I thy statutes to perform will all my care apply.
146 Again more fervently I pray'd, O save me, that I may
Thy testimonies throughly know, and stedfastly obey.
147 My earlier pray'r the dawning day prevented, while I cried
To him, on whose engaging word my hope alone relied.
148 With zeal have I awak'd, before the midnight watch was set,
That I of thy mysterious word might perfect knowledge get.
149 Lord, hear my supplicating voice, and wonted favour shew;
O quicken me, and so approve thy judgment ever true.
150 My persecuting foes advance, and hourly nearer draw;
What treatment can I hope from them who violate thy law;
151 Though they draw nigh, my comfort is, thou, Lord, art yet more near;
Thou, whose commands are righteous all, thy promises sincere.
152 Concerning thy divine decrees my soul has known of old,
That they were true, and shall their truth to endless ages hold.

## RESCH.

153 Consider my affliction, Lord, and me from bondage draw;
Think on thy servant in distress, who ne'er forgets thy law.
154 Plead thou my cause; to that and me thy timely aid afford;
With beams of mercy quicken me according to thy word.
155 From harden'd sinners thou remov'st salvation far away;
'Tis just thou should'st withdraw from them who from thy statutes stray.
156 Since great thy tender mercies are to all who thee adore;
According to thy judgments, Lord, my fainting hopes restore.
157 A num'rous host of spiteful foes against my life combine:
But all too few to force my soul thy statutes to decline.
158 Those bold transgressors I beheld, and was with grief oppress'd,
To see with what audacious pride thy cov'nant they transgress'd.
159 Yet while they slight, consider, Lord, how I thy precepts love:
O, therefore, quicken me with beams of mercy from above.
160 As from the birth of time thy truth has held through ages past,
So shall thy righteous judgments firm to endles ages last.

## SCHIN.

161 Though mighty tyrants without cause, conspire my blood to shed,
Thy sacred word has pow'r alone to fill my heart with dread.
162 And yet that word my joyful breast with heav'nly rapture warms;
Nor conquest, nor the spoils of war, have such transporting charms.
163 Perfidious practices and lies I utterly detest;
But to thy laws affection bear, too vast to be exprest.
164 Sev'n times a day with grateful voice, thy praises I resound,
Because I find thy judgments all with truth and justice crown'd.

165 Secure substantial peace have they who truly love thy law;
No smiling mischief them can tempt, nor frowning danger awe.
166 For thy salvation I have hop'd, and though so long delay'd,
With cheerful zeal and strictest care all thy commands obey'd.
167 Thy testimonies I have kept, and constantly obey'd;
Because the love I bore to them thy service easy made.
68 From strict observance of thy laws I never yet withdrew;
Convinc'd that my most secret ways are open to thy view.

TAU

169 To my request and earnest cry attend, O gracious Lord:
Inspire my heart with heav'nly skill, according to thy word.
170 Let my repeated pray'r at last before thy throne appear:
According to thy plighted word for my relief draw near.
171 Then shall my grateful lips return the tribute of their praise,
When thou thy counsels hast reveal'd, and taught me thy just ways.
172 My tongue the praises of thy word shall thankfully resound,
Because thy promises are all with truth and justice crown'd.
173 Let thy almighty arm appear; and bring me timely aid:
For I the laws thou hast ordain'd my heart's free choice have made.
174 My soul has waited long to see thy saving grace restor'd,
Nor comfort knew but what thy laws, thy heav'nly laws afford:
175 Prolong my life that I may sing my great Restorer's praise,
Whose justice from the depth of woes my fainting soul shall raise.
176 Like some lost sheep I've stray'd till I despair my way to find;
Thou, therefore Lord, thy servant seek, who keeps thy laws in mind.

## PSALM CXX.

1 In deep distress I oft have cried to God who never yet denied
To rescue me, oppress'd with wrongs:
2 Once more, O Lord, deliv'rance send, from lying lips my soul defend,
And from the rage of sland'ring tongues.
3 What little profit can accrue, and yet what heavy wrath is due,
O thou perfidious tongue, to thee?
4 Thy sting upon thyself shall turn: of lasting flames that fiercely burn
The constant fuel thou shalt be.
5 But O! how wretched is my doom, who am a sojourner become
In barren Mesech's desert soil!
With Kedar's wicked tents inclos'd, to lawless savages expos'd,
Who live on nought but theft and spoil!
6 My hapless dwelling is with these who peace and amity oppose,
And pleasure take in others harms!
7 Sweet peace is all I court and seek; but when to them of peace I speak,
They straight cry out, To arms, to arms!

## PSALM CXXI.

1 To Sion's hill I lift my eyes, from thence expecting aid;
2 From Sion's hill and Sion's God, who heav'n and earth has made.
3 Then thou, my soul, in safety rest, thy guardian will not sleep:
4 His watchful care that Israel guards, will Israel's monarch keep.
5 Shelter'd beneath th' Almighty's wings thou shalt securely rest,
6 Where neither sun nor moon shall thee by day or night molest.
7 From common accidents of life his care shall guard thee still;
From the blind strokes of chance, and foes that lie in wait to kill.
8 At home, abroad, in peace, in war, thy God shall thee defend;
Conduct thee thro' life's pilgrimage safe to thy journey's end.

## PSALM CXXII.

1 O 'twas a joyful sound to hear our tribes devoutly say,
Up, Israel, to the temple haste,
2 At Salem's courts we must appear with our assembled pow'rs,

3 In strong and beauteous order rang'd, like her united tow'rs.
4 'Tis thither by divine command, the tribes of God repair,
Before his ark to celebrate his name with praise and pray'r.
5 Tribunals stand erected there, where equity takes place;
There stand the courts and palaces of royal David's race.
6 O, pray we then for Salem's peace, for they shall prosp'rous be,
(Thou holy city of our God!) who bear true love to thee
7 May peace within thy sacred walls a constant guest be found,
With plenty and prosperity thy palaces be crown'd.
8 For my dear brethren's sake, and friends no less than brethren dear,
I'll pray—May peace in Salem's tow'rs a constant guest appear.
9 But most of all I'll seek thy good, and ever wish the well,
For Sion and the temple's sake, where God vouchsafes to dwell.

## PSALM CXXIII.

1, 2 On thee, who dwell'st above the skies, for mercy wait my longing eyes;
As servants watch their masters' hands, and maids that mistresses' commands.
3, 4 O then have mercy on us, Lord, thy gracious aid to us afford:
To us whom cruel foes oppress, grown rich and proud by our distress.

## PSALM CXXIV

1 Had not the Lord (may Israel say) been pleas'd to interpose,
2 Had he not then espoused our cause, when men against us rose,
3, 4, 5 Their wrath had swallow'd us alive and rag'd without control;
Their spite and pride's united floods had quite o'erwhelm'd our soul.
6 But prais'd be our eternal Lord, who resc'u'd us that day,
Nor to their savage jaws gave up our threaten'd lives a prey.
7 Our soul is like a bird escap'd from out the fowler's net:
Their snare is broke, their hopes are cross'd, and we at freedom set.
8 Secure in his almighty name our confidence remains,
Who, as he made both heav'n and earth, of both sole Monarch reigns.

## PSALM CXXV.

1 Who place on Sion's God their trust, like Sion's rock shall stand;
Like her immoveable be fix'd by his almighty hand.
2 Look how the hills on ev'ry side Jerusalem inclose.
So stands the Lord around his saints to guard them from their foes.
3 The wicked may afflict the just, but ne'er too long oppress,
Nor force him by despair to seek base means for his redress.
4 Be good, O righteous God, to those who righteous deeds effect:
The heart that innocence retains, let innocence protect.
5 All those who walk in crooked paths the Lord shall soon destroy;
Cut off th' unjust, but crown the saints with lasting peace and joy.

## PSALM CXXVI.

1 When Sion's God her sons recal'd from long captivity,
It seem'd at first a pleasing dream of what we wish'd to see.
2 But soon in unaccustom'd mirth we did our voice employ,
And sung our great Creator's praise in thankful hymns of joy.
Our heathen foes repining stood, yet were compell'd to own,
That great and wondrous was the work our God for us had done.
3 'Twas great, say they, 'twas wondrous great, much more should we confess;
The Lord has done great things, whereof we reap the glad success.
4 To us bring back the remnant, Lord, of Israel's captive bands.
More welcome than refreshing show'rs to parch'd and thirsty lands.
5 That we, whose work commenc'd in tears, may see our labours thrive,
Till finish'd with success, to make our drooping hearts revive.
6 Tho' he despon'd that sows his grain, yet doubtless he shall come
To bind his full-ear'd sheaves, and bring the joyful harvest home.

# PSALMS CXXVII. CXXVIII. CXXIX. CXXX. CXXXI.

## PSALM CXXVII.

1 We build with fruitless cost, unless the Lord the pile sustain,
Unless the Lord the city keep, the watchman wakes in vain.
2 In vain we rise before the day, and late to rest repair,
Allow no respite to our toil, and eat the bread of care.
Supplies of life, with ease to them, he on his saints bestows;
He crowns their labours with success, their nights with sound repose.
3 Children, those comforts of our life, are presents from the Lord;
He gives a num'rous race of heirs as piety's reward.
4 As arrows in a giant's hand, when marching forth to war,
Ev'n so the sons of sprightly youth their parents safeguard are.
5 Happy the man whose quiver's fill'd with these prevailing arms;
He needs not fear to meet his foe, at law, or war's alarms.

## PSALM CXXVIII.

1 The man is blest that fears the Lord, nor only worship pays,
But keeps his steps confin'd with care to his appointed ways.
2 He shall upon the sweet returns of his own labour feed;
Without dependance, live and see his wishes all succeed.
3 His wife, like a fair fertile vine, her lovely fruit shall bring:
His children, like young olive plants, about his table spring.
4, 5 Who fears the Lord shall prosper thus; him Sion's God shall bless;
And grant him all his days to see Jerusalem's success.
6 He shall love on, till heirs from him descend with vast increase:
Much bless'd in his own prosp'rous state, and more in Israel's peace.

## PSALM CXXIX.

1 From my youth up, may Israel say, they oft have me assail'd,
2 Reduc'd me oft to heavy straits, but never quite prevail'd.
3 They oft have plow'd my patient back with furrows deep and long:
4 But our just God has broke their chains, and rescu'd us from wrong.
5 Defeat, confusion, shameful rout, be still the doom of those,
Their righteous doom, who Sion hate, and Sion's God oppose.
6 Like corn upon our houses' tops, untimely let them fade,
Which too much heat and want of root, has blasted in the blade:
7 Which in his arms no reaper takes, but unregarded leaves:
Nor binder thinks it worth his pains to fold it into sheaves.
8 No traveller that passes by vouchsafes a minute's stop,
To give it one kind look, or crave heav'n's blessing on the crop.

## PSALM CXXX.

1 From lowest depths of woe to God I sent my cry:
2 Lord, hear my supplicating voice, and graciously reply.
3 Should'st thou severely judge, who can the trial bear?
4 But thou forgiv'st, lest we despond, and quite renounce thy fear.
5 My soul with patience waits for thee the living Lord;
My hopes are on thy promise built thy never-failing word.
6 My longing eyes look out for thy enliv'ning ray,
More duly than the morning watch to spy the dawning day.
7 Let Israel trust in God, no bounds his mercy knows;
The plenteous source and spring from whence eternal succour flows;
8 Whose friendly streams to us supplies in want convey;
A healing spring, a spring to cleanse and wash our guilt away.

## PSALM CXXXI.

1 O Lord I am not proud of heart, nor cast a scornful eye;
Nor my aspiring thoughts employ in things for me too high.

2 With infant innocence thou know'st I have myself demean'd;
Compos'd to quiet, like a babe that from the breast is wean'd.
3 Like me let Israel hope in God, his aid alone implore;
Both now and ever trust in him, who lives for evermore.

## PSALM CXXXII.

1 Let David, Lord, a constant place in thy remembrance find;
Let all the sorrows he endur'd be ever in thy mind.
2 Remember what a solemn oath to thee, his Lord, he swore;
How to the mighty God he vow'd, whom Jacob's sons adore:
3, 4 I will not go into my house, nor to my bed ascend;
No soft repose shall close my eyes, nor sleep my eye-lids bend;
5 Till for the Lord's design'd abode I mark the destin'd ground;
Till I a decent place of rest for Jacob's God have found.
6 Th' appointed place with shouts of joy at Ephrata we found.
And made the woods and neighb'ring fields our glad applause resound.
7 O with due rev'rence let us then to his abode repair;
And, prostrate at his footstool fall'n, pour out our humble pray'r.
8 Arise, O Lord, and now possess thy constant place of rest;
Be that, not only with thy ark, but with thy presence blest.
9, 10 Clothe thou thy priests with righteousness; make thou thy saints rejoice;
And, for thy servant David's sake, hear thy anointed's voice.
11 God sware to David in his truth, (nor shall his oath be vain)
One of thy offspring after thee upon thy throne shall reign.
12 And if thy seed my cov'nant keep, and to my laws submit,
Their children too upon thy throne for evermore shall sit.
13, 14 For Sion does in God's esteem all other seats excel;
His place of everlasting rest, where he desires to dwell.
15, 16 Her store, says he, I will increase, her poor with plenty bless;
Her saints shall shout for joy, her priests my saving health confess.
17 There David's pow'r shall long remain in his successive line,
And my anointed servant there shall with fresh lustre shine.
18 The faces of his vanquish'd foes confusion shall o'erspread;
Whilst with confirm'd success, his crown shall flourish on his head.

## PSALM CXXXIII.

1 How vast must their advantage be! how great their pleasure prove!
Who live like brethren, and consent in offices of love!
2 True love is like that precious oil, which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes its costly moisture shed.
3 'Tis like refreshing dew, which does on Hermon's top distil;
Or like the early drops that fall on Sion's fruitful hill.
4 For God to all, whose friendly hearts with mutual love abound,
Has firmly promis'd length of days with constant blessings crown'd.

## PSALM CXXXIV.

1 Bless God, ye servants that attend upon his solemn state,
That in his temple, night by night, with humble rev'rence wait:
2, 3 Within his house lift up your hands, and bless his holy name;
From Sion bless thy Israel, Lord, who heav'n and earth didst frame.

## PSALM CXXXV.

1 O praise the Lord with one consent, and magnify his name;
Let all the servants of the Lord his worthy praise proclaim.
2 Praise him all ye that in his house attend with constant care;
With those that to his utmost courts with humble zeal repair.
3 For this our truest int'rest is, glad hymns of praise to sing;
And with loud songs to bless his name, a most delightful thing.
4 For God his own peculiar choice the sons of Jacob makes:
And Israel's offspring for his own most valu'd treasure takes.

5 That God is great we often have by glad experience found ;
And seen how he with wondrous pow'r above all gods is crown'd.
6 For he, with unresisted strength, performs his sov'reign will,
In heav'n, and earth, and wat'ry stores that earth's deep caverns fill.
7 He raises vapours from the ground, which, pois'd in liquid air,
Fall down at last in show'rs, through which his dreadful lightnings glare :
8 He from his store-house brings the wind ; and he with vengeful hand
The first-born slew of man and beast through Egypt's mourning land.
9 He dreadful signs and wonders shew'd through stubborn Egypt's coasts,
Nor Pharaoh could his plagues escape, nor all his num'rous hosts.
10, 11 'Twas he that various nations smote, and mighty kings suppress'd :
Sihon and Og, and all besides who Canaan's land possess'd.
12, 13 Their land upon his chosen race he firmly did entail ;
For which his fame shall always last, his praise shall never fail.
14 For God shall soon his people's cause with pitying eyes survey
Repent him of his wrath, and turn his kindled rage away.
15 Those idols, whose false worship spreads o'er all the heathen lands,
Are made of silver and of gold, the work of human hands.
16, 17 They move not their fictitious tongues, nor see with polish'd eyes ;
Their counterfeited ears are deaf, no breath their mouth supplies.
18 As senseless as themselves are they that all their skill apply
To make them, or in dang'rous times on them for aid rely.
19 Their just returns of thanks to God let grateful Israel pay ;
Nor let the priests of Aaron's race to bless the Lord delay.
20 Their sense of his unbounded love let Levi's house express ;
And let all those that fear the Lord his name for ever bless.
21 Let all with thanks his wondrous works in Sion's courts proclaim :
Let them in Salem, where he dwells, exalt his holy name.

## PSALM CXXXVI.

1 To God the mighty Lord your joyful thanks repeat,
To him due praise afford, as good as he is great,
For God does prove our constant friend,
His boundless love shall never end.
2, 3 To him whose wondrous pow'r all other gods obey,
Whom earthly kings adore, this grateful homage pay.
For God, &c.
4, 5 By his almighty hand amazing works are wrought :
The heav'ns by his command were to perfection brought.
For God, &c.
6 He spread the ocean round about the spacious land ;
And made the rising ground above the waters stand.
For God, &c.
7, 8, 9 Thro' heav'n he did display his num'rous hosts of light ;
The sun to rule by day, the moon and stars by night.
For God, &c.
10, 11, 12 He struck the first-born dead of Egypt's stubborn land ;
And thence his people led with his resistless hand.
For God, &c.
13, 14 By him the raging sea, as if in pieces rent,
Disclos'd a middle way, thro' which his people went
For God, &c.
15 Where soon he overthrew proud Pharaoh and his host,
Who daring to pursue, were in the billows lost.
For God, &c.
16, 17, 18 Thro' deserts vast and wild he led the chosen seed ;
And famous princes foil'd, and made great monarch's bleed.
For God, &c.
19, 20 Sihon, whose potent hand great Ammon's sceptre sway'd ;
And Og, whose stern command rich Bashan's land obey'd.
For God, &c.
21, 22 And of his wondrous grace, their lands whom he destroy'd
He gave to Israel's race, to be by them enjoy'd.
For God, &c.

23, 24 He in our depth of woes, on us with favour thought,
And from our cruel foes in peace and safety brought.
For God, &c.
25, 26 He does the food supply, on which all creatures live:
To God who reigns on high, eternal praises give.
For God will prove our constant friend,
His boundless love, shall never end.

## PSALM CXXXVII.

1 When we, our wearied limbs to rest, sat down by proud Euphrates' stream,
We wept with doleful thoughts opprest, and Sion was our mournful theme.
2 Our harps, that when with joy we sung, were wont their tuneful parts to bear,
With silent strings neglected hung on willow-trees, that wither'd there.
3 Meanwhile our foes, who all conspir'd to triumph in our slavish wrongs,
Music and mirth of us requir'd, "Come, sing us one of Sion's songs."
4 How shall we tune our voice to sing? or touch our harps with skilful hands?
Shall hymns of joy to God our King be sung by slaves in foreign lands?
5 O Salem, our once happy seat! when I of thee forgetful prove,
Let then thy trembling hand forget the speaking strings with art to move!
6 If I to mention thee forbear, eternal silence seize my tongue;
Or if I sing one cheerful air, till thy deliv'rance is my song.
7 Remember, Lord, how Edom's race 'in thy own city's fatal day,
Cried out, "Her stately walls deface, and with the ground quite level lay."
8 Proud Babel's daughter, doom'd to be of grief and woe the wretched prey;
Bless'd is the man who shall to thee the wrongs thou laid'st on us repay.
9 Thrice blest, who with just rage possest and deaf to all the parents' moans,
Shall snatch thy infants from the breast, and dash their heads against the stones.

## PSALM CXXXVIII.

1 With my whole heart, my God and King, thy praise I will proclaim:
Before the gods with joy I'll sing, and bless thy holy name.
2 I'll worship at thy sacred seat; and, with thy love inspir'd,
The praises of thy truth repeat, o'er all thy works admir'd.
3 Thou graciously inclin'dst thine ear, when I to thee did cry;
And when my soul was press'd with fear, didst inward strength supply.
4 Therefore shall ev'ry earthly prince thy name with praise pursue,
Whom these admir'd events convince that all thy works are true.
5 They all thy wondrous ways, O Lord, with cheerful songs shall bless;
And all thy glorious acts record, thy awful pow'r confess.
6 For God, although enthron'd on high, does thence the poor respect;
The proud far off his scornful eye beholds with just neglect.
7 Though I with troubles am oppress'd, he shall my foes disarm,
Relieve my soul when most distress'd, and keep me safe from harm.
8 The Lord, whose mercies ever last, shall fix my happy state;
And mindful of his favours past, shall his own work complete.

## PSALM CXXXIX.

1, 2 Thou, Lord, by strictest search hast known my rising up and lying down;
My secret thoughts are known to thee, known long before conceiv'd by me.
3 Thine eye my bed and path surveys, my public haunts and private ways;
4 Thou know'st what 'tis my lips would vent, my yet unutter'd words' intent.
5 Surrounded by thy pow'r I stand, on ev'ry side I find thy hand.
6 O skill, for human reach too high! too dazzling bright for mortal eye!
7 O could I so perfidious be, to think of once deserting thee,
Where, Lord, could I thy influence shun? or, whither from thy presence run?
8 If up to heav'n I take my flight, 'tis there thou dwell'st enthron'd in light.
If down to hell's infernal plains, 'tis there almighty vengeance reigns.
9 If I the morning's wings could gain, and fly beyond the western main,
10 Thy swifter hand would first arrive, and there arrest the fugitive.
11 Or, should I try to shun thy sight beneath the sable wings of night;
One glance from thee, one piercing ray, would kindle darkness into day.

12 The veil of night is no disguise, no screen from thy all-searching eyes;
Thro midnight shades thou find'st thy way, as in the blazing noon of day.
13 Thou know'st the texture of my heart, my reins and ev'ry vital part:
Each single thread in nature's loom by thee was cover'd in the womb.
14 I'll praise thee, from whose hands I came, a work of such a curious frame;
The wonders thou in me hast shown, my soul with grateful joy must own.
15 Thine eyes my substance did survey, whilst yet a lifeless mass it lay;
In secret how exactly wrought, ere from its dark inclosure brought!
16 Thou didst the shapeless embryo see, its parts were register'd by thee;
Thou saw'st the daily growth they took, form'd by the model of thy book.
17 Let me acknowledge, too, O God, that, since this maze of life I trod,
Thy thoughts of love to me surmount the pow'r of numbers to recount.
18 Far sooner could I reckon o'er the sands upon the ocean's shore;
Each morn revising what I've done, I find th' account but new begun.
19 The wicked thou shalt slay, O God! depart from me, ye men of blood,
20 Whose tongues heav'n's Majesty profane, and take th' Almighty's name in vain
21 Lord, hate not I their impious crew who thee with enmity pursue?
And does not grief my heart oppress, when reprobates thy laws transgress?
22 Who practise enmity to thee, shall utmost hatred have from me;
Such men I utterly detest, as if they were my foes profest.
23, 24 Search, try, O God, my thoughts and heart, if mischief lurks in any part;
Correct me where I go astray, and guide me in thy perfect way.

## PSALM CXL.

1 PRESERVE me, Lord, from crafty foes of treacherous intent;
2 And from the sons of violence, on open mischief bent.
3 Their sland'ring tongue the serpent's sting in sharpness does exceed:
Between their lips the gall of asps and adders' venom breed.
4 Preserve me, Lord, from wicked hands, nor leave my soul forlorn,
A prey to sons of violence, who have my ruin sworn.
5 The proud for me have laid their snare, and spread their wily net;
With traps and gins, where'er I move, I find myself beset.
6 But thus environ'd with distress, thou art my God, I said;
Lord, hear my supplicating voice, that calls to thee for aid.
7 O Lord, the God whose saving strength kind succour did convey,
And cover'd my adventrous head in battle's doubtful day;
8 Permit not their unjust designs to answer their desire;
Lest they, encourag'd by success, to bolder crimes aspire.
9 Let first their chiefs the sad effects of their injustice mourn;
The blast of their envenom'd breath upon themselves return.
10 Let them who kindled first the flame its sacrifice become;
The pit they digg'd for me be made their own untimely tomb.
11 Tho' slander's breath may raise a storm, it quickly will decay;
Their rage does but the torrent swell that bears themselves away.
12 God will assert the poor man's cause, and speedy succour give:
The just shall celebrate his praise, and in his presence live.

## PSALM CXLI.

1 To thee, O Lord, my cries ascend, O haste to my relief;
And with accustom'd pity hear the accents of my grief.
2 Instead of off'rings, let my pray'r like morning incense rise;
My lifted hands supply the place of ev'ning sacrifice.
3 From hasty language curb my tongue, and let a constant guard
Still keep the portal of my lips with wary silence barr'd.
4 From wicked men's designs and deeds my heart and hands restrain;
Nor let me in the booty share of their unrighteous gain.
5 Let upright men reprove my faults, and I shall think them kind;
Like balm that heals a wounded head I their reproof shall find:
And, in return, my fervent pray'r I shall for them address,
When they are tempted and reduc'd like me, to sore distress.

6 When, sculking in Engedi's rock, I to their chiefs appeal,
If one reproachful word I spoke, when I had pow'r to kill.
7 Yet us they persecute to death; our scatter'd ruins lie
As thick as from the hewer's axe the sever'd splinters fly.
8 But, Lord, to thee I still direct my supplicating eyes,
O leave not destitute my soul, whose trust on thee relies.
9 Do thou preserve me from the snares that wicked hands have laid:
Let them in their own nets be caught, while my escape is made.

## PSALM CXLII.

1 To God with mournful voice in deep distress I pray'd;
2 Made him the umpire of my cause, my wrongs before him laid.
3 Thou didst my steps direct, when my griev'd soul despair'd
For where I thought to walk secure, they had their traps prepar'd.
4 I look'd, but found no friend to own me in distress:
All refuge fail'd, no man vouchsaf'd his pity or redress.
5 To God, at last, I pray'd; Thou, Lord, my refuge art,
My portion in the land of life, till life itself depart.
6 Reduc'd to greatest straits, to thee I make my moan;
O save me from oppressing foes, for me too pow'rful grown.
7 That I may praise thy name, my soul from prison bring:
Whilst of thy kind regard to me assembled saints shall sing.

## PSALM CXLIII.

1 Lord hear my pray'r, and to my cry thy wonted audience lend;
In thy accustom'd faith and truth a gracious answer send.
2 Nor at thy strict tribunal bring thy servant to be tried;
For in thy sight no living man can e'er be justified.
3 The spiteful foe pursues my life, whose comforts all are fled;
He drives me into caves as dark as mansions of the dead.
4 My spirit therefore is o'erwhelm'd, and sinks within my breast;
My mournful heart grows desolate, with heavy woes opprest.
5 I call to mind the days of old, and wonders thou hast wrought;
My former dangers and escapes employ my musing thought.
6 To thee my hands in humble pray'r I fervently stretch out;
My soul for thy refreshment thirsts, like land oppress'd with drought.
7 Hear me with speed; my spirit fails; thy face no longer hide,
Lest I become forlorn, like them that in the grave reside.
8 Thy kindness early let me hear, whose trust on thee depends;
Teach me the way where I should go; my soul to thee ascends.
9 Do thou, O Lord, from all my foes preserve and set me free:
A safe retreat against their rage my soul implores from thee.
10 Thou art my God, thy righteous will instruct me to obey;
Let thy good Spirit lead and keep my soul in thy right way.
11 O! for the sake of thy great name, revive my drooping heart:
For thy truth's sake, to me distress'd thy promis'd aid impart,
12 In pity to my suff'rings, Lord, reduce my foes to shame;
Slay them that persecute a soul devoted to thy name.

## PSALM CXLIV.

1 For ever bless'd be God the Lord, who does his needful aid impart,
At once both strength and skill afford, to wield my arms with warlike art.
2 His goodness is my fort and tow'r, my strong deliv'rance and my shield;
In him I trust whose matchless pow'r makes to my sway fierce nations yield.
3 Lord, what's in man that thou should'st love such tender care of him to take?
What in his offspring could thee move such great account of him to make?
4 The life of man does quickly fade, his thoughts but empty are and vain,
His days are like a flying shade, of whose short stay no signs remain.
5 In solemn state, O God, descend, whilst heav'n its lofty head inclines;
The smoking hills asunder rend, of thy approach the awful signs.
6 Discharge thy dreadful lightnings round, and make thy scatter'd foes retreat;
Then with thy pointed arrows wound, and their destruction soon complete.

7, 8 Do thou, O Lord, from heav'n engage thy boundless pow'r my foes to quell,
And snatch me from the stormy rage of threat'ning waves that proudly swell.
Fight thou against my foreign foes, who utter speeches false and vain;
Who, tho' in solemn leagues they close, their sworn engagements ne'er maintain.
9 So I to thee, O King of kings, in joyful hymns my voice shall raise,
And instruments of various strings shall help me thus to sing thy praise:
10 "God does to kings his aid afford, to them his sure salvation sends;
"'Tis he that from the murd'ring sword his servant David still defends."
11 Fight thou against my foreign foes, who utter speeches false and vain;
Who, tho' in solemn leagues they close, their sworn engagements ne'er maintain.
12 Then our young sons like trees shall grow well planted in some fruitful place;
Our daughters shall like pillars show, design'd some royal court to grace.
13 Our garners fill'd with various store, shall us and ours with plenty feed;
Our sheep increasing more and more shall thousands and ten thousands breed.
14 Strong shall our lab'ring oxen grow, nor in their constant labour faint,
Whilst we no war nor slav'ry show, and in our streets hear no complaint.
15 Thrice happy is that people's case, whose various blessings thus abound,
Who God's true worship still embrace, and are with his protection crown'd.

## PSALM CXLV.

1, 2 THEE I'll extol, my God and King, thy endless praise proclaim:
This tribute daily I will bring, and ever bless thy name.
3 Thou, Lord, beyond compare art great, and highly to be prais'd;
Thy majesty, with boundless height, above our knowledge rais'd.
4 Renown'd for mighty acts, thy fame to future times extends;
From age to age thy glorious name successively descends.
5, 6 Whilst I thy glory and renown, and wondrous works express,
The world with me thy might shall own, and thy great pow'r confess.
7 The praise that to thy love belongs, they shall with joy proclaim;
Thy truth of all their grateful songs shall be the constant theme.
8 The Lord is good; fresh acts of grace his pity still supplies;
His anger moves with slowest pace, his willing mercy flies.
9, 10 Thy love thro' earth extends its fame, to all thy works exprest;
These shew thy praise, whilst thy great name is by thy servants blest.
11 They with the glorious prospect fir'd, shall of thy kingdom speak;
And thy great pow'r, by all admir'd, their lofty subject make.
12 God's glorious works of antient date shall thus to all be known;
And thus his kingdom's royal state with public splendor shown.
13 His stedfast throne, from changes free, shall stand for ever fast;
His boundless sway no end shall see, but time itself out-last.

### PART THE SECOND.

14, 15 THE Lord does them support that fall, and makes the prostrate rise;
For his kind aid all creatures call, who timely food supplies.
16 Whate'er their various wants require, with open hand he gives;
And so fulfils the just desire of ev'ry thing that lives.
17, 18 How holy is the Lord, how just, how righteous all his ways!
How nigh to him, who with firm trust for his assistance prays.
19 He grants the full desires of those who him with fear adore;
And will their troubles soon compose, when they his aid implore.
20 The Lord preserves all those with care whom grateful love employs;
But sinners, who his vengeance dare, with furious rage destroys.
21 My time to come, in praises spent, shall still advance his fame,
And all mankind, with one consent, for ever bless his name.

## PSALM CXLVI.

1, 2 O PRAISE the Lord, and thou my soul, for ever bless his name;
His wondrous love, while life shall last, my constant praise shall claim.
3 On kings, the greatest sons of men, let none for aid rely;
They cannot save in dang'rous times, nor timely help apply.

4 Depriv'd of breath, to dust they turn, and there neglected lie,
And all their thoughts and vain designs together with them die.
5 Then happy he, who Jacob's God for his Protector takes;
Who still, with well-plac'd hope, the Lord his constant refuge makes.
6 The Lord, who made both heav'n and earth, and all that they contain,
Will never quit his stedfast truth, nor make his promise vain.
7 The poor, opprest from all their wrongs, are eas'd by his decree;
He gives the hungry needful food, and sets the pris'ners free.
8 By him the blind receive their sight, the weak and fall'n he rears;
With kind regard and tender love he for the righteous cares.
9 The strangers he preserves from harm, the orphan kindly treats,
Defends the widow, and the wiles of wicked men defeats.
10 The God that does in Sion dwell is our eternal King:
From age to age his reign endures: let all his praises sing.

## PSALM CXLVII.

1 O PRAISE the Lord with hymns of joy, and celebrate his fame!
For pleasant, good, and comely 'tis to praise his holy name.
2 His holy city God will build though levell'd with the ground
Bring back his people, though dispers'd through all his nations round.
3, 4 He kindly heals the broken hearts, and all their wounds doth close
He tells the number of the stars; their sev'ral names he knows
5, 6 Great is the Lord, and great his pow'r, his wisdom has no bound;
The meek he raises, and throws down the wicked to the ground.
7 To God, the Lord, a hymn of praise with grateful voices sing;
To songs of triumph tune the harp, and strike each warbling string.
8 He covers heav'n with clouds, and thence refreshing rain bestows:
Through him, on mountain-tops, the grass with wondrous plenty grows.
9 He savage beasts, that loosely range, with timely food supplies;
He feeds the raven's tender brood, and stops their hungry cries.
10 He values not the warlike steed, but does his strength disdain;
The nimble foot that swiftly runs no prize from him can gain.
11 But he to him that fears his name his tender love extends;
To him that on his boundless grace with stedfast hope depends.
12, 13 Let Sion and Jerusalem to God their praise address;
Who fenc'd their gates with massy bars, and does their children bless.
14, 15 Thro' all their borders he gives peace, with finest wheat they're fed;
He speaks the word, and what he wills is done as soon as said.
16 Large flakes of snow, like fleecy wool, descend at his command;
And hoary frost, like ashes spread, is scatter'd o'er the land.
17 When join'd to these he does his hail in little morsels break,
Who can against his piercing cold secure defences make?
18 He sends his word, which melts the ice; he makes his wind to blow;
And soon the streams, congeal'd before, in plenteous currents flow.
19 By him his statutes and decrees to Jacob's sons were shown;
And still to Israel's chosen seed his righteous laws are known.
20 No other nation this can boast; nor did he e'er afford
To heathen lands his oracles, and knowledge of his word.

Hallelujah

## PSALM CXLVIII.

1, 2 YE boundless realms of joy exalt your Maker's fame;
His praise your song employ above the starry frame:
Your voices raise, ye cherubim
And seraphim, to sing his praise.
3, 4 Thou moon that rul'st the night, and sun that guid'st the day,
Ye glitt'ring stars of light, to him your homage pay;
His praise declare, ye heav'ns above,
And clouds that move in liquid air.
5, 6 Let them adore the Lord and praise his holy name,
By whose almighty word they all from nothing came;
And all shall last, from changes free:
His firm decree stands ever fast.

7, 8 Let earth her tribute pay ;
And fish that thro' the sea
Fire, hail, and snow,
And winds that, where
9, 10 By hills and mountains (all
By cedars stately tall,
By ev'ry beast,
And fowl of wing,
11, 12 Let all of royal birth,
And judges of the earth,
In this design
And hoary heads
13 United zeal be shown
Whose glorious name alone
Earth's utmost ends
His glorious sway
14 His chosen saints to grace,
And favours Israel's race,
O therefore raise
And still rejoice

praise him ye dreadful whales,
glide swift with glitt'ring scales ;
and misty air,
he bids them, blow.
in grateful concert join'd)
and trees for fruit design'd ;
and creeping thing,
his name be blest.
with those of humbler frame,
his matchless praise proclaim.
let youths with maids,
with children join.
his wondrous fame to raise,
deserves our endless praise.
his pow'r obey :
the sky transcends.
he sets them up on high,
who still to him are nigh.
your grateful voice,
the Lord to praise.

## PSALM CXLIX.

1 2 O PRAISE ye the Lord,
His praise in the great
In our great Creator
And children of Sion
3, 4 Let them his great name
With timbrel and harp
Who always take pleasure
And with his salvation
5, 6 With glory adorn'd
To God, who their beds
Their mouth's fill'd with praises
Whilst a two-edged sword
7, 8 Just vengeance to take
To punish those lands
With chains, as their captives
With fetters of iron
9 Thus shall they make good,
The dreadful decree
Such honour and triumph
O therefore for ever

prepare your glad voice
assembly to sing ;
let Israel rejoice ;
be glad in their King.
extol in the dance ;
his praises express :
his saints to advance,
the humble to bless.
his people shall sing
with safety does shield ;
of him their great King ;
their right hand shall wield ;
for injuries past ;
for ruin design'd ;
to tie their kings fast,
their nobles to bind.
when them they destroy,
which God does proclaim :
his saints shall enjoy ;
exalt his great name !

## PSALM CL.

1 O PRAISE the Lord in that blest place,
Praise him in heav'n, where he his face
2 Praise him for all the mighty acts,
His kindness this return exacts,
3 Let the shrill trumpets warlike voice
Praise him with harp's melodious noise,
4 Let virgin troops soft timbrels bring,
Let instruments of various strings,
5 Let them, who joyful hymns compose,
Cymbals of common use, and those
6 Let all that vital breath enjoy,
In just returns of praise employ :

from whence his gooodness largely flows :
unveil'd in perfect glory shows.
which he in our behalf has done ;
with which our praise should equal run.
make rocks and hills his praise rebound.
and gentle psaltery's silver sound,
and some with graceful motion dance ;
with organs join'd his praise advance.
to cymbals set their songs of praise ;
that loudly sound on solemn days
the breath he does to them afford
let ev'ry creature praise the Lord.

# GLORIA PATRI, &c.

Common Measure.

To Father, Son, and Holy Ghost, the God whom we adore,
Be glory as it was, is now, and shall be evermore.

As Psalm 25.

To God the Father, Son, and Spirit, glory be;
As 'twas, and is, and shall be so to all eternity.

As the 100th Psalm.

To Father, Son, and Holy Ghost, the God whom earth and heav'n adore,
Be glory, as it was of old, is now, and shall be evermore.

As Psalm 112, and last part of Psalm 113.

To Father, Son, and Holy Ghost, the God whom heav'n's triumphant host
And suff'ring saints on earth adore,
Be glory, as in ages past, and now it is, and so shall law,
When time itself must be no more.

As Psalm 148.

To God the Father, Son, and Spirit, ever bless'd,
Eternal Three in One, all worship be address'd,
As heretofore it was, is now,
And shall be so for evermore.

As Psalm 149.

By angels in heav'n of ev'ry degree,
And saints upon earth all praise be address'd
To God in Three Persons, one God ever bless'd;
As it has been, now is, and always shall be.

# HYMNS.

## VENI CREATOR.

[Second Metre.]

OME, Holy Ghost; Creator, come; inspire the souls of thine,
ll ev'ry heart which thou hast made is fill'd with grace divine.
ou art the Comforter, the gift of God, and fire of love;
e everlasting spring of joy, and unction from above.
y gifts are manifold, thou writ'st God's laws in each true heart;
e promise of the Father, thou dost heav'nly speech impart.
lighten our dark souls, till they thy sacred love embrace;
sist our minds, by nature frail, with thy celestial grace.
ive far from us the mortal foe, and give us peace within,
at, by thy guidance bless'd, we may escape the snares of sin.
ach us the Father to confess, and Son from death reviv'd;
d, with them both, thee, Holy Ghost, who art from both deriv'd.
ith thee, O Father, therefore may the Son from death restor'd,
d sacred Comforter, one God, devoutly be ador'd;
in all ages heretofore has constantly been done,
now it is, and shall be so when time his course has run.

## FOR CHRISTMAS DAY.

[Morning Service.]

GH let us swell our tuneful notes, and join th' angelic throng
r angels no such love have known t' awake a cheerful song.
od will to sinful men is shown, and peace on earth is giv'n;
r lo! th' incarnate Saviour comes with messages from heav'n.
stice and grace, with sweet accord. his rising beams adorn;
t heav'n and earth in concert join, now such a child is born.
ory to God in highest strains, in highest worlds be paid;
s glory by our lips proclaim'd, and by our lives display'd.
hen shall we reach those blissful realms where Christ exalted reigns;
d learn of the celestial choir their own immortal strains?

## FOR CHRISTMAS DAY.

[Evening Service.]

ARK, the herald angels sing Glory to the new-born King,
ace on earth and mercy mild, God and sinners reconcil'd:
yful all ye nations rise, join the triumph of the skies,
th th' angelic host proclaim, Christ is born in Bethlehem.
Hark, the herald angels sing, Glory to the new-born King
rist by highest heav'n ador'd, Christ the everlasting Lord,
te in time behold him come, offspring of a virgin's womb:
il'd in flesh the godhead he; hail th' incarnate Deity!
eas'd as man with man appear, Jesus our Immanuel here.
Hark, the herald, &c.

il the heav'n-born Prince of peace, hail the Son of righteousness:
ght and life to all he brings, ris'n with healing in his wings;
ld he lays his glory by, born that man no more may die
rn to raise the sons of earth, born to give them second birth,
Hark, the herald, &c.

## FOR EASTER DAY

[First Hymn.]

NCE Christ, our passover, is slain a sacrifice for all;
t all with thankful hearts agree to keep the festival:
t with the leaven, as of old, of sin and malice fed;
t with unfeign'd sincerity, and truth's unleaven'd bread.
rist being rais'd by pow'r divine, and rescu'd from the grave,
all die no more, death shall on him no more dominion have.
r that he died, 'twas for our sins he once vouchsaf'd to die:
t that he lives, he lives to God for all eternity.

So count yourselves as dead to sin,
And made, henceforth, alive to God,
To Father, Son, and Holy Ghost,
Be glory, as it was, is now,
but graciously restor'd,
through Jesus Christ our Lord.
the God whom we adore,
and shall be evermore.

## FOR EASTER DAY.

[Second Hymn.]

CHRIST from the dead is rais'd, and made
For as by man came death, by man
For as in Adam all mankind
So by the righteousness of Christ
If then ye risen are with Christ,
The things that are above, where Christ
To Father, Son, and Holy Ghost,
Be glory as in ages past,
the first-fruits of the tomb;
did resurrection come.
did guilt and death derive;
shall all be made alive.
seek only how to get
at God's right hand is set.
the God whom heav'n's triumphant host,
And suff'ring saints on earth adore,
and now it is, and so shall last,
When time itself must be no more.

## FOR THE SACRAMENT.

MY God, and is thy table spread,
Thither be all thy children led
Hail, sacred feast which Jesus makes,
Thrice happy he who here partakes
Why are its dainties all in vain
Was not for you the victim slain?
O! let thy table honour'd be,
And may each soul salvation see,
Let crouds approach with hearts prepar'd,
Nor, when we leave our Father's board,
Receive thy dying churches, Lord,
And more than energy afford
and doth thy cup with love o'erflow?
and let them all thy sweetness know.
rich banquet of his flesh and blood!
that sacred stream, that heav'nly food.
before unwilling hearts display'd?
are you forbid the children's bread?
and furnish'd well with joyful guests,
that here its sacred pledges tastes.
with hearts inflam'd let all attend,
the pleasure or the profit end.
and bid our drooping graces live;
a Saviour's blood alone can give.

## FOR THE MORNING.

AWAKE my soul and with the sun
Shake off dull sloth, and early rise
Redeem thy mispent moments past,
Thy talents to improve take care;
Let all thy converse be sincere,
For God's all-seeing eye surveys
Wake, and lift up thyself, my heart,
Who all night long unwearied sing
Praise God from whom all blessings flow,
Praise him above angelic host;
thy daily stage of duty run;
to pay thy morning sacrifice.
and live this day as if the last;
for the great day thyself prepare.
thy conscience as the noon-day clear;
thy secret thoughts, thy works and ways.
and with the angels bear thy part;
High glory to th' eternal King.
praise him all creatures here below;
praise Father, Son, and Holy Ghost.

# DIRECTIONS

ABOUT THE

## TUNES AND MEASURES.

ALL Psalms of this Version in the common measure of eights and sixes, that is, where the first and third lines of the single stanza consist of eight syllables each, the second and fourth lines of six syllables each, may be sung to any of the most usual tunes, namely, York tune, Windsor tune, St. David's, Litchfield, Canterbury, Martyr's, Southwell, St. Mary's alias Hackney, St. Anne's tune, &c.

As the old 25th Psalm, may be sung the new 25, 31, 51, 67, 130, 142.

As the old 113, the 37, 46, 50, 63, 76, 91, 100, 113, 120.

As the old 134, the 136, 148.

As the old 104, the 149.

The Psalms in this Version of four lines in a single stanza, and eight syllables in each line, (if Psalms of praise or cheerfulness) may properly be sung as the old 100 Psalm, or to the tune of the old 125 Psalm, second metre.

The penitential or mournful Psalms, in the same measure, may be sung as the old 51st Psalm ; which tunes, with all the fore-mentioned, are printed in the Supplement to this New Version.

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Sarah Bradbury